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Scriptural Proofs of a Vicarious Atonement.

Jesus Christ, in his teaching, his example and his death, differed from all others who taught, lived and died. The miracles which he wrought attested the divinity of his mission. The great end of his teaching, was to expound and illustrate the moral law; the great end of his life is an example, to exhibit a perfect obedience of the moral law; the great end of his death, to reconcile God to man. In this general statement all parties are agreed. All other teachers were imperfect, except so far as they were inspired. All other examples were marred by human weaknesses and errors. All other deaths were in the highest point of view, only martyrdoms. He spake as never man spake —as one having authority in himself. He lived, as man never lived, a life of unimpeachable wisdom and goodness. He died a death marvelous in its circumstances, and having some higher meaning than an ordinary martyrdom.

In his exposition of the law, he relieved it from the misrepresentations of tradition, from the pride of form, and from the emptiness and hypocrisy of mere outward observances. He expounded it as an affair of the spirit, as love to God and love to man—an internal principle—the soul's life, which from within unfolds the outward life. Obedience to the law is not a stiff, outward accretion of forms, but a graceful, inevitable outward production from an interior governing and plastic power.

There is one point here particularly to be noticed, as connected with the proof we propose to give: Jesus Christ affirms, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.—For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled."

This affirmation is clear and positive. He came to fulfill the law. It was necessary that the law should be fulfilled. No part could go unfulfilled. No one can doubt, that in the Sermon on the Mount, he is speaking of no other than the moral law. Besides, no other law could properly be represented as of such infinite moment.

But how is this law to be fulfilled? Its first and obvious fulfillment is by a perfect obedience. But all men have not obeyed the law, and no man has *perfectly* obeyed it. Does not the law, then, fail of fulfillment in the case of the disobedient? By no means. Law always comes armed with a penalty. It attains its fulfillment, in the case of the disobedient, by the infliction of its penalty. All the laws of nature are benignant, and work out only good for us while we fulfill them by adjusting our actions to their requirements. But let us attempt to run counter to them, and then we find that they carry with them a penalty for the disobedient. The laws are not set aside; they attain their fulfillment; but we perish before a might, which, by our folly we have arrayed against ourselves. The laws of nature thus ever stand firm. So is it also with the moral law; it can never pass away. It will be to us a benignant law if we obey it. If we disobey, it will still be fulfilled, but it will be under the form of penal infliction. It is obvious that all proper human jurisprudence is of the same nature.

Jesus Christ perfectly obeyed the law in his own person. He was, therefore, perfectly reconciled to the law; and he gave to it all the force of his example. We do not speak now of his divinity; it will be recollected that we have adjourned that question. We only say he, the Messiah, obeyed the law and fulfilled all righteousness.

But he is represented as the Saviour of men —as reconciling God and the world—as securing forgiveness for the penitent and believing—as bringing men from the depths of sin and condemnation to holiness and eternal life. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

In the case of those, then, who believe on the Son of God, the penalty is remitted. And not only this, but they receive also high spiritual graces and dignities, and become the heirs of heaven. How then is the law fulfilled in respect to these? Fulfilled it must be in some way, for "one jot or one tittle shall in nowise pass from the law until all be fulfilled."

Repentance and faith cannot be justly represented as effecting this fulfillment. In the exercise of these graces, we grant a man returns to obedience, and yet it is but an imperfect obedience. No man, even in a state of repentance and faith, can be said *perfectly* to fulfill the law—to fulfill it in every jot and tittle. And, if he did this, what becomes of his previous life wherein he violated the law altogether? In that life the law must remain intact in some way. If that were all to be set aside, then there would forever remain on record times and cases when and wherein the law was not fulfilled. It is demanded, therefore, that we should find out how the law can be fulfilled when sinners are forgiven.

In the passage we have quoted, repentance and faith are not represented as the cause of forgiveness. The cause, manifestly, lies in God so loving the world as to give his only begotten Son. Jesus Christ is always represented as in some way the real author of salvation—as procuring for us forgiveness; while we are exhorted to repent and believe, in order that we may become the subjects of his saving power. He is the cause: faith and repentance are rational conditionating acts, which we are to perform in order to bring ourselves within the scope of the saving power.

Now then, might we not here begin to suspect that the author of our salvation has in some way provided for the fulfillment of the law, which we had arrayed against ourselves in its penalty?—Nay, if he says, on the one hand, the law must be fulfilled: and on the other says, become penitent and believe on me and I will save you, *must we not believe* that he has himself provided for the difficulty, and made our forgiveness possible without letting the law go unfulfilled?

The Christian Register has remarked that it believes that whatever obstacles in the moral government of God may have lain in the way of our salvation, the death of Christ has removed. Now here is just the obstacle which is required to be removed, and which we believe the death of Christ has removed. The Register speaks in general terms. We speak explicitly, and are prepared to give our reasons and proofs.

We have shown in a previous article, that in human governments there is no provision made for the remission of penalty on the ground of repentance and restitution. If the thief restores the goods he has stolen, and manifests compunction, still, he must suffer for the fact that he did steal them. If the forger restores the amount of his forgery and repents, still he must suffer for the fact that he did forge.

It is therefore in relation to the Divine Being only—that is, in matters of religion only, that we find men seeking to effect a propitiation, and to obtain forgiveness. We have called attention to this fact as found even among the heathen.—But it was under the Jewish Theocracy that there was clearly developed, by Divine institution, a system of expiation. Expiation was made by the sacrifice of victims. This we find among the heathen. This was fully developed among the Jews.

We have shown, also, that the sacrifice itself was vicarious and expiatory. By this we mean, that the sufferings of the victim were substituted for the penal sufferings of the transgressor, and that in consequence thereof he was forgiven.

By the institution of the ancient symbolical sacrifices, the mind became prepared to receive the great truth which was to burst upon the world with the advent of the Messiah.

Now we turn to the passages where his death is spoken of, and its design expounded. The Prophet Isaiah, fortelling this great event, makes use of the language of the ancient sacrifice. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "For the transgression of my people was he stricken." "When thou shalt make his soul an offering for sin." "He shall bear their iniquities." "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isaiah 53.

Jesus himself says: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28. "For this is my blood of the New Testament, which is shed for the remission of sins." Ibid 26: 28. John the Baptist points him out to his disciples as "the Lamb of God which taketh away the sin of the world." John 1: 29.—"Ought not Christ to have suffered these things?" says the Savior to his disciples. Luke 24: 26—27. See Acts 8: 32—33, where the prophecy of Isaiah is applied to Christ.

We find a remarkable passage in Rom. 3: 24—26, where Christ is called a "propitiation," and represented as procuring remission for sins that are past, through the forbearance of God: "To declare," says the Apostle, "at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." See also Rom. 4: 25, and 5: 6—10.

In 1 Cor. 5: 7 we have the expression, "For Christ our passover is sacrificed for us." In the same epistle, 15: 3, the Apostle says, "For I deliver unto you first all that which I also received, how that Christ died for our sins according to the Scriptures." See also 2 Cor. 5: 21, Eph. 1: 7, Col. 1: 14, "In whom we have redemption through his blood, even the forgiveness of sins." Also 1 Tim. 2: 6, Heb. 1: 3, and 2: 17, and 9: 12—28, and 10. 10, 14, 18.—Throughout the book of Hebrews a comparison appears between the sacrifice of Christ and the ancient sacrifices. He is there called "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." See also 1 Pet. 1: 18, 19. 1 John 4: 10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sin." See also Rev. 5: 9—12, and 13: 8. In the first of these passages he is called the "Lamb slain from the foundation of the world:" a form of expression which connects his sacrifice, as the antitype, with all the ancient sacrifices as the types.

We have adduced the above passages as some of the most striking, and worthy of the closest examination. It is evident from these, that the death of Christ is set forth under the very form, and in the very language of the Jewish sacrifices. Now these sacrifices can be rationally explained only as the types of Christ's sacrifice. Taken alone they have no meaning, no relevancy, no value. But if under the Jewish theocracy they constituted an atonement for sin committed against the State under that form, and thus symbolized the great atonement which was to be made in the fullness of time for the sins of the world committed against the moral government of God, then their purpose and meaning are manifest. They thus gave forth the ideas of vicarious sacrifice and propitiation. Mere human governments contain no provision for remitting the penalty of law. Under the theocracy was shown the possibility of obtaining forgiveness of God, and yet accomplishing the fulfillment of law. Sin was remitted, and yet penalty was inflicted.—Forgiveness was rendered compatible with the inviolability of law. As the idea was thus prefigured under the typical and symbolical, so in the sacrifice of Christ the idea is realized.

Now when it is affirmed that we have redemption through the blood of Christ, even the forgiveness of sin; that on him were laid the iniquities of us all; that he is our High Priest to make reconciliation for us; that he puts an end to the Jewish sacrifices by offering himself once for all, how is it possible for us to give any other meaning to this language than what ancient and perpetual usage had established? Language more explicit, positive and authoritative, could not have been employed. The Jew could have put but one meaning upon it. The Pagan, even with his dim light, could have read it in no other way. Sacrifice in its very nature, is vicarious.—Its end is propitiation. Christ's death, then, was vicarious. Its end was propitiation. It made it possible for God to secure the fulfillment of his law while he granted forgiveness. He could be just while he justified the sinners who by faith and repentance availed themselves of the sacrifice.

Many questions can be asked here which we may be wholly unable to answer. It can be asked, Whether Christ suffered the very penalty of the law? Whether his sufferings were the same in kind and amount with those required of the forgiven? It may be asked, How an innocent being could suffer for the guilty? And many more questions of the like kind can be asked.—But what has this to do with the argument?—We are now engaged with a question of fact. If it be a fact that God appointed and accepted the death of Christ as a vicarious and propitiatory sacrifice—that he recognizes it as accomplishing the fulfillment of his law while he remits transgressions, then all our objections and difficulties go for nought. It is not a speculation, but a fact. Its preparations, and its nature, lie in a region far above us—in the all-seeing wisdom of God.—It was intended not to satisfy us, but to satisfy himself. Its relation to us is a remedial one. He assures us that he will now pardon us, and receive us into his eternal love and fellowship, if we will only believe on his Son, whom he hath set forth as a propitiation for our sins. Then let us believe, although it be a mystery of godliness.

What is called the subjective atonement—the reconciliation of man to God—or the re-creation of man after the Divine likeness, is the natural result of the vicarious sacrifice of Christ—called the objective atonement. It is by this sacrifice that all is gained. Now all obstacles are removed. Now God and man can be re-united. This vicarious sacrifice thus becomes the central fact of Christianity.

It is to this point that we are most anxious to bring our Unitarian friends. We feel an intense interest in the subject; not the interest of an argument; not the wish to be victors in a discussion. Such thoughts and aims are too earthly and puerile on a subject so sublime and momentous. But it seems to us that in letting go this central fact, or in remaining unfixed and dubious about it, they are floating far and wide on a sea of speculation, without being able to make the land. We see among them men of noble intellects, of kindly virtues, of candid tempers, and earnest seekers after truth. They may be higher and mightier than we are in many things. But it is possible that the wise and prudent may miss the vision of that which is revealed unto babes. And, perhaps, the well-meant words of a little one may awaken a wise man to thoughts which he never had before, since even God's venerable High Priest received his word from the lips of the child Samuel.

The above is from the Evangelist of Jan. 31. The following is from the Evangelist of Feb. 7. The first number of that paper did not reach us till ten days after it was published.

In an article in our paper of last week—which was written before the the article of the Register now under consideration had come to hand—we have attempted to prove that the death of Christ is described in the language and in reference to the types of the Jewish economy. As the victim was the substitute for the penalty incurred under that economy, so the death of Christ is the substitute for the penalty incurred under the moral law of Jehovah.

Our whole argument, briefly summed up, is as follows:

1. Sacrifice derives all its value and solemnity, as a rite of religion, from the idea that it is a substitute for the legal penalty. Take away this idea, and it is unmeaning and powerless—although it may have been employed on other occasions than those of direct solemn expiation, still this was always its leading idea, and the idea which brought it into religious use.

2. The origin of sacrifice was divine, and can be explained only as a type of the great sacrifice of the Messiah. Its use was to impress upon the human mind the necessity of meeting the penalty of law by some substitute, in order that the sins of men might be remitted.

3. The death of the Messiah is the substitute which God has provided. On the ground of this, as fulfilling the penal demands of the law, he can be just, while he justifies the penitent and believing.

4. We first prove the vicarious character of the Jewish sacrifices. We next prove the vicarious character of the death of Christ, from the fact that it is described in the very language and under the very forms of the ancient sacrifice.

5. But in addition to this, the language of the Scriptures is so full in its representation of the death of Christ as the ground of forgiveness, while repentance and faith are made the conditionating acts whereby we avail ourselves of the great sacrifice, that even independently of the ancient sacrifices, we are led to the conclusion that the death of Christ is substituted for the penal liability of man. "Be it known unto you, therefore, men and brethren, that through this man, is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts, 13: 38, 39.

The awful importance which is attributed to the death of Christ, the direct affirmation that he was made a curse and a sin-offering for us, and that through his blood we have remission of sins, cannot rationally or satisfactorily be explained by making it a mere solemnity, to add to the impressiveness of a public confession of sin.

6. As the law must be fulfilled in every jot or tittle, either in the way of conforming to its demands of spiritual rectitude, or in meeting its penalty, it follows that where men are forgiven the penalty can be met only by a substitute.—But if the death of Christ be not that substitute, where shall we look for it? Repentance and faith cannot be that substitute, for they are only a return to duty. The sins already committed, and the imperfections of renewed obedience, are still to be answered for. This may be called *a priori* argument. Then when we come next to examine the Scriptures respecting the death of Christ, they set it forth as the very substitute *a priori* demanded.

We have discussed this subject with the Register without touching the question of the divine nature of the Messiah. The Register holds that he is an extraordinary being, and is willing to attribute to him superhuman, and we believe super-angelic dignity. It has remarked in a previous number, "The only point that we care to argue here, and on which our minds are entirely clear, is that Christ was not the supreme God and must not be worshiped as such."

Leaving that question still untouched we can see no reason arising from the scheme of doctrine held by the Register, why it should not heartily embrace the doctrine of a vicarious atonement. It can appreciate the value of the moral law, and the necessity of its fulfilment, no less than ourselves. It can in the same way enter into the nature of sacrifice. And assuming the Messiah to be only less than the Supreme God, it can regard his death as the vicarious sacrifice demanded, in order that sinners may be forgiven. I can view him as the Lamb of God which taketh away the sins of the world." We believe, indeed, that an argument can be drawn in favor of Christ's divinity from the nature of his work; but we do not rest the proof of his divinity mainly upon this. At all events, it would only be one point of the argument. We frankly, therefore, affirm our belief that the Register could adopt the doctrine of a vicarious atonement without compromising itself in respect to the doctrine of the Trinity.

The Atonement.—Our Reply.

We have given above the most important article in the "New York Evangelist" entire, and all of a second article, that has a special bearing on the question between us. We have done this from a desire that our readers may see what is to be said on both sides, and especially that they may see in how fair and Christian a spirit the discussion is carried on by the Evangelist. We have thought also that it would be more satisfactory to those interested in the subject to have the whole matter placed before them in one long article than to have it extended through several papers.

We agree with the Evangelist that *the Atonement* is the great end of the Christian dispensation, the one essential purpose in comparison with which all that Christ taught and did and suffered on earth may be considered but as means in relation to their end. The Atonement, or reconciliation between a righteous God and a sinful world, was unquestionably the design of our Saviour's ministry.

How was this reconciliation to be effected? According to the Evangelist, as we understand it, man had sinned against God, and therefore, before God could enable him through repentance and conversion to become the subject of free grace, mercy and forgiveness, it was necessary that a sacrifice should be made in order to secure and establish the sanctity of the law which had been violated. God needed not to be reconciled. He so loved the world even in its sinfulness "that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But the law must not be violated with impunity. If the penalty is to be remitted, some sacrificial, vicarious atonement must be offered in its place.

Here is the general statement, and in the statement is involved the general *a priori* argument for a vicarious atonement. In reply we say: First, that it is not safe, from our imperfect human laws in our imperfect application of them, to draw conclusions in respect to the perfect law of God in his perfect administration of that law, looking as he does into the heart and secret motives of all men. Secondly, even in the most perfect human governments, a portion of the legal penalty is sometimes wisely remitted when rulers are thoroughly convinced of the reformation of the offender. We know of no government in which a pardoning power is not vested somewhere, and that with no other atonement than evidence of penitence and reformation. We allow, however, that unlike what we see in the Christian dispensation, the cases of pardon are and must be the exceptions and not the rule.—Thirdly, we reply, that even under the Christian dispensation, the entire penalty is not removed, but enough of punishment is still left to make us feel the stern retributive authority of the law. No amount of faith in Christ's blood, though accompanied by the most thorough repentence and reformation, will restore to the prodigal the constitution which he has ruined by his excesses, or the intellectual and moral progress that he might have made. There is a loss which can never be made up, and in many cases a loss which we shall carry with us through eternity,—an everlasting memorial of the retributive sanctity and authority of God's law. We may "receive high spiritual graces and dignities, and become heirs of heaven," and still the law of retribution be fulfilling itself in us. Fourthly, we have reason to suppose, that it is a part of the divine law as established from the beginning, not only to enact certain penalties for sin, but to remit a portion of those penalties when the sin is repented of and forsaken. There is, not only a law of death but a law of life;—not only a law of destruction working out its end while the higher law is violated, but a law of life interposing with its remedial agencies when the violation of it has ceased. In this way Christ, by turning men from sin, by furnishing men motives and helps to a life of holiness, and new facilities is the great remedial process, and thus saving them from the fatal penalties of continued transgression, is fulfilling the law, converting into a law of life that which must otherwise have been a law of death. In strictness of speech there is but one law. The same law which is our enemy, working death in us while we violate it, becomes our friend when we obey it, and immediately begins to heal though it can never entirely erase the injuries which we have done to ourselves. But in reconciling us to God and bringing us into harmony with the great law of spiritual life, and making us the recipients of its remedial influences, Christ is in the highest sense fulfilling the law, even when he is thus making us the subjects of divine grace, mercy and pardon.

This however is only preliminary to the Scriptural view of the doctrine. And as the whole Scriptural argument rests to a great extent on the construction that is put upon the Old Testament sacrifices, we shall, though at the risk of repeating something which we have already said, enter minutely into this branch of the subject. The idea that sacrifice is a substitute for legal penalty, the Evangelist says, "was always its leading idea, and the idea which brought it into religious use." But how are we to ascertain this fact? Either from some specific statement in the Scriptures, or from the history which is there given of the rite. No such specific statement in respect to the leading idea of sacrifice is given. We are left therefore to infer it from the history of sacrifice as given in the Scriptures.

From its history we may establish, as we think, beyond all question, first, that sacrifice was used far more frequently in other cases than in connection with the remission of penalty for sin; and secondly, that in cases of the most aggravated sins, forgiveness was sought in other ways, without sacrifice. Besides, it cannot, we think, be established satisfactorily, even in those cases where the penalty was remitted in connection with sacrifice, that the sacrifice was of itself accepted instead of the penalty.

1. So far was expiation for sin from being always the leading idea of sacrifice, that sacrifice was used far more frequently in other cases than in connection with the remission of penalty for sin. The first account of sacrifice that we have is that of Cain and Abel, where the acceptableness of the gift is made to depend entirely on the conduct of the giver, and where not the slightest intimation is given of any connection between the sacrifice and the forgiveness of sin. So, through the whole book of Genesis, though the altar and sacrifice are often mentioned, they are in no instance connected with the forgiveness of sin. But if this had been the leading idea, could it have been so long over-looked, or not expressed?—Down to the time of the Levitical law, not only is no such leading idea expressed, but wherever any particulars are given, they are of such a character as to preclude it, as in the case of Abel, of Noah after the flood, of Jacob at the time of his covenant with Laban. But in the Levitical law, there was sacrifice at the offering of the first fruits, at the birth of a child, at the cure of a loathsome disease, at the consecration of a priest. There was sacrifice offered for a thanksgiving, and sacrifice offered as a vow. When suspicion had fallen upon the innocent in certain cases, they professed their innocence, and by sacrifice an atonement was made, though they had been guilty of no sin. Three times a year, at the great national festivals, the feast of the Passover, the feast of Pentecost and the feast of Tabernacles, every Jew was called to offer sacrifice, as a testimonial of thanksgiving. Then there were sins of ignorance, in which no guilt certainly had been incurred, where nevertheless atonement was to be made by sacrifice. By far the greatest part of the Jewish sacrifices, had no connection with the remission of any penalty for sin, and give therefore no intimation of that as the leading idea of sacrifice; but on the contrary afford a very strong presumption that such was not the leading idea.

2. But, in the second place, while expiation for sin was not always the leading idea, and usually did not enter at all into the idea of sacrifice, so, on the other hand, in some of the most aggravated offences, atonement was made and forgiveness gained without sacrifice. A remarkable instance of this may be found in corresponding accounts of the same transaction given in the thirty-second chapter of Exodus and the ninth chapter of Deuteronomy. After the most criminal worship of the golden calf by the people and Aaron, Moses said, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." But no sacrifice was offered. "I fell down," says Moses, Deut. ix; 18, 19, "before the Lord, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned in doing wickedly in the sight of the Lord, to provoke him to anger: For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also." Here then was an atonement; but no sacrifice. In the same manner through the intercession of Moses atonement was made for Aaron. Still another instance of the same kind is related in the same chapter. Sacrifice, therefore, in the view of Moses, was not always necessary as an expiation for sin.

In the twelfth chapter of 2 Samuel we have an account of David's conduct after he had been rebuked by the prophet for his atrocious crimes. No sacrifice was offered. "David besought God for the child: and David fasted and went in and lay all night upon the earth." The prayer was not granted, but the conduct of David, especially when taken in connection with the fifty-first Psalm, which is supposed to have been written by him at that time, shows emphatically that he did not think sacrifice essentially connected with the remission of the penalty of transgression. "Thou desirest not sacrifice, else would I give it. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." The same idea is carried out in the later prophets. Take that remarkable passage in Ezekiel xxxiii; (14—16.) "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him."

Sacrifice then was not essential as an atonement for sin, for atonement was sometimes made without sacrifice, neither was expiation or a vicarious atonement the leading idea of sacrifice under the Jewish economy. If therefore it should be proved that in some specific offences sacrifice was received as a substitute for civil penalties, no conclusions could be drawn from the past to warrant us in the general assertion that sacrifice is necessary in order that God may forgive the penitent and remit the penalty of his transgressions.

But we must here repeat what we have before said more than once, that in the case selected by the Evangelist, (Lev. vi. 1—7,) though the forgiveness followed the sacrifice, yet there is nothing in the language to indicate that the forgiveness was any more intimately connected with the sacrifice than with any other part of the transaction. After specifying the crime, the words are as follows: "he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering, and he shall bring his trespass-offering unto the Lord, a lamb without blemish out of the flock, for a trespass-offering, unto the priest: and the priest shall make an atonement for him before the Lord; and it shall be forgiven him of all that he hath done." Now by what rule of biblical interpretation are we to separate sacrifice from the other parts of the transaction, and attribute to that alone the atonement or expiation, or forgiveness of sins? There certainly is nothing in the language to authorise such an inference. And when we remember, that in most cases under the Jewish law, sacrifice had nothing to do with the expiation of sin, and that in some cases at least, sins were forgiven without sacrifice, what right have we, without specific instructions to that effect, to attribute to the rite here an efficacy which in most cases certainly does not belong to it, which, in no other case, is directly attributed to it, but which in some other cases, (Ezekiel xxxiii. 14—16,) is attributed to the other elements in this transaction, viz.—repentance and restitution!

What then was the leading idea of sacrifice—the idea which attended it in all its different applications? It was, we think, that of a solemn religious rite, directly connecting the worshipper with his God, sometimes as an offering of gratitude, giving back to the great Giver the first fruits of his bounty as a testimonial of devout thankfulness; sometimes offered to solemnise a covenant or vow; sometimes employed to give peculiar solemnity to some great event, as the consecration of a priest, or the anniversary of the nation's deliverance; and sometimes in penitence and sorrow and public humiliation to give a deeper religious significance to the confession of guilt and the prayer for forgiveness.—This idea is broad enough to cover the whole ground, while that suggested by the Evangelist will not meet half the cases in which sacrifice was offered under the Jewish law. Sacrifice whether directly appointed by God in the beginning or arising from instincts which he implanted in the soul, was fitted in the early stages of the world and employed to throw a peculiar religious solemnity over all the transactions with which it was connected. By ignorant worshippers it was often perverted to other and inferior ends, but we find in the Old Testament no evidence that it was ever legitimately recognised in any other sense by the great lawgivers and prophets of Israel. We cannot positively deny, that it may have been prophetically regarded as pointing forward with a deeper meaning to the great sacrifice on Calvary, as most of the Jewish rites had unquestionably a prospective reference to their final consummation and fulfilment in the religion of Jesus. We cannot deny this; for we do not believe that all the meaning of any divine precept, law, or rite even, is contained within the limits of what we distinctly comprehend by our intellect. We should as soon think of bounding the material universe by the reach of our particular telescope, as of making our thought the measure of a divine ordinance. But while we may not positively deny the truth of a doctrine for which we can neither see any good reason nor find any sufficient evidence, we certainly cannot receive it. This is just our position with respect to a vicarious import in sacrifice under the Jewish economy. In many cases it certainly had not a vicarious meaning, and in some cases an atonement was made and forgiveness secured without it. It is not true, therefore, as the Evangelist says, that "sacrifice in its very nature is vicarious," or that it was, under the Jewish system, essential to forgiveness. That it was in *any* case vicarious, in the sense in which the Evangelist uses that word, is a point on which we find no decisive evidence on either side, and therefore we can neither deny nor affirm respecting it. Hence the whole argument drawn from the Jewish sacrifices in favor of a vicarious atonement, falls through, and we are prepared to inquire what is taught on this subject in the Christian dispensation.

We ought, however, to pause for a moment in considering one topic suggested by the Evangelist,—"Christ came to fulfill the law." In his own emphatic language, "one jot or one tittle shall in no wise pass from the law until all be fulfilled." By the law here he unquestionably meant, as we think, the Mosaic, and not, as the Evangelist says, the moral law. He was speaking to Jews, every one of whom would understand him as referring to the Mosaic law, and the constant reference to that law through the sermon on the Mount, not only shows that he referred to it, but gives some indication of the sense in which it was to be fulfilled. How, then, is this law to be fulfilled in him? First, we might say that it was literally fulfilled in him by his perfect obedience. But his words, we think, have a wider meaning, and refer to the fact that the whole Jewish dispensation, which had been a system of means and preparation, shall have its perfect consummation and fulfillment in that which shall succeed. The germ of the plant advancing through all its different stages, finds its consummation and fulfillment in the perfect tree. The larva, whatever external transformations it may pass through, finds at last its complete development in the perfect insect, although it may now have not one particle of matter or a single external organ, which it at first possessed. The bud unfolds itself, and by apparent decay the flower has really its fulfillment in the ripened fruit. External developements and organs, adapted to the primitive condition and intermediate stages, fall off, and by falling off contribute to the fulfillment of the ultimate design, which, for a time, was helped forward by their aid.—Now, the Mosaic dispensation was the law of God in one stage of its developement among men. Its particular provisions, rites, ceremonies, may be regarded as the organs best fitted at that time to preserve it, and prepare the way for its more perfect developement. The Psalms and the Prophets, i. e.,—the whole religious teaching among the Jews, helped on the work, and, when the fulness of time had come, all were fulfilled in the perfect religion of Jesus, inasmuch as that was the full and perfect developement towards which God's law, through Moses and the prophets, had been tending from the beginning. Thus, in regard to the law of Moses, not one jot or one tittle passed away until all was fulfilled in the dispensation of Jesus. We are not, therefore, to consider the Jewish law a system of types which shall find their separate antitypes in Christianity. But, including as we must, under the idea, the whole Jewish history, it was rather a series of organizations through which the law of God was carried on till the great end of all these preparatory stages was fulfilled in the Christian dispensation. Most of the external rites fell off because their purpose was now fulfilled. We cannot, then, reason directly from the old to the new, and say that because a particular rite had a particular office under the old dispensation, we must therefore find something corresponding to it in the new. Christianity is not a building, put up of finer materials and on a larger scale, but still copied from the plan of a former building; but it is the higher life which has resulted from previous stages of religious revelation and culture, with such additions as God chose to make in a new and higher manifestation of himself.

We have endeavored to ascertain the meaning of sacrifice under the Jewish law. We come now to ascertain whether that element is retained in Christianity, and if so to inquire what is its meaning.

Now, in approaching this part of the subject, we feel constrained to say, that we believe there is both in the life and death of Christ, a power which the world has only begun to comprehend. Nearly six thousand years had passed away before men suspected so much as the existence of that subtile electric element which they now begin to see is essential to all organic life. How the life of Christ becomes the light of the world, how we live in him as the vine in the branches, how he is the resurrection and the life, how he is sent to be the propitiation for our sins so that we have redemption through his blood,—how these things are, we partly see; but we feel that there is in these expressions an extent, if not methods of influence, altogether beyond what our minds have yet been able distinctly to comprehend on any theological hypothesis. The expressions themselves lead us to this inference, and we are confirmed in the impression by seeing that there are in the life of Christ, powers at work which we cannot measure, or reduce to any normal standard of ours, and that there is a depth of anguish in the agony of Gethsemane, and circumstances attending his death and resurrection, which we cannot account for on any hypothesis whatever. In this whole matter, as indeed in all the works of God, we see much that we cannot fully understand. We feel that it is a subject altogether too vast and deep to be thoroughly explored in all its parts by our human thought. The Scriptures, especially in what they teach respecting our Saviour, we always approach with something of this feeling. We may learn much from them, and our knowledge of Jesus, as we live in him, may become every day more extended and more clear, but we do not feel that we can ever exhaust the fountain which is there opened to us.

But when we come to examine particular opinions offered to us by our Christian brethren, and are called upon to receive them on Scriptural grounds, we feel that we are bound not to adopt them as articles of faith unless we find evidence that they are true. This is the position we hold in regard to the vicarious atonement made by the death of Christ. We believe that by his life and death and present intercession and mediation, he has removed all the obstacles in the way of our redemption; and that if now we only accept his offers, and strive to "work out our own salvation with fear and trembling," all needful helps will be granted "to make our calling and election sure." This we believe with the most implicit confidence. We would come to him as little children. We would reverence, obey and follow him, and from him learn how to forgive and be forgiven. But when called upon to believe a particular doctrine in regard to the precise manner in which his death is to act upon the counsels of the Almighty, so as to remove the obstructions which must otherwise have prevented God from interposing in our behalf, we can only say that we know nothing about these obstructions, and nothing about the vicarious provision, except what is taught in the Scriptures; and there we find no decisive evidence of the existence of any such obstacles, or any such interposition for their removal. Such obstacles and such an interposition may have been, but we find no distinct evidence of them in the Scriptures. The only obstacles which we find there distinctly recognised as lying in the way of an atonement or reconciliation between God and man, are in man's nature, and are to be overcome only by his conversion, regeneration and sanctification through faith in Christ, and by the aid of that spirit which he has promised.

God, as the Evangelist has said, needed not to be reconciled. But what has Christ done to move our hearts and draw us towards him that we may believe and live? He subjected himself to the indignities of a most humiliating life and a most painful death because of our sins, that he might free us from them. In this sense, "he was wounded for our transgressions, the chastisement of our peace was upon him; and by his stripes we are healed." In this way, as the most moving spectacle that could be exhibited to a sinful world, "the Lord laid on him the iniquities of us all." "For the transgression of my people was he stricken." "His soul was made an offering for sin." "He gave his life a ransom for many." "His blood is shed for many, for the remission of sins." These expressions are perfectly true, and have a most profound meaning, if we consider only the influence of Christ's sufferings and death in the conversion and regeneration of the world. They harmonise with the doctrine of a vicarious atonement; but they do not require it; they do not necessarily suggest or imply it. It is remarkable that in most of these passages, Christ is represented as bearing, not the penalty of our transgressions, but our iniquities,—an expression which can be literally understood on no hypothesis that we can think of as possible.

We will now comment separately on a few of the passages quoted by the Evangelist. "For Christ our passover is sacrificed for us." The passover was not a sin offering, and therefore cannot indicate a vicarious sacrifice for sin.—"Christ died for our sins." Certainly; he came into the world, taught, suffered, died on account of, or for our sins. "In whom we have redemption through his blood, even the forgiveness of sins." In the Greek text, both Griesbach and Scholtz, omit the expression "through his blood" as not found in the best manuscripts. That however is of little consequence; neither do we insist on what we think the more exact version of the passage, "In whom we have redemption, even freedom and deliverance from sins." But without any such emendation, if Christ by his life and especially by his death so acts upon us that we repent, and forsake our sins and become the subjects of divine grace and mercy, is it not true, that in him "we have redemption through his blood, even the forgiveness of sins?" In the same sense we read, "This is my blood, shed for many for the remission of sins." It is also in this same sense true, that "he appeared to put away sin by the sacrifice of himself," and that he is "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people!" How make reconciliation? By inducing men to repent and forsake their sins and be reconciled to God.

Thus far, we cannot see that we are putting a harsh or forced construction on any of these passages in order to make them harmonise with our hypothesis. They seem to us exactly the strong and glowing terms in which men brought up under the Jewish law would express themselves. Of course, the extent of Christ's influence through his death in redeeming the world from sin, is what we cannot measure, neither can we hope to enumerate all the ways in which his blood is made efficacious in the great work of salvation. But we cannot see in any one of these passages taken separately, or in all united, the slightest indication that there was any obstacle in the way of redemption beyond what existed in man's rebellious and unregenerate nature. Such an obstacle may have existed, and Christ's death may in some mysterious way have removed it. But we see in these passages no proof or indication of any such fact. One text referred to by the Evangelist, Rom. iv: 25, "Who was delivered for our offences, and *raised again* for our justification," directly asserts that "our justification" is owing, not to the death, but to the resurrection of "Jesus our Lord." And another text, Rom. v: 10, while it says nothing of any such obstacle as we have referred to being removed by the blood of Christ, affirms that while as enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be *saved by his life*."

Does not this last passage state the real office or influence of the death of Christ, as being, not to remove some obstacle in the moral government, but to "reconcile us to God?" Wherever a distinct explanation of the influence of our Saviour's death is given, it harmonises with this view and does not include the idea of a vicarious atonement. One of the strongest passages quoted by the Evangelist is 1 Peter 1: 18, 19—"Redeemed . . . with the precious blood of Christ, as of a lamb without blemish, and without spot." But redeemed from what? From the penalty of transgression? Not at all, but "redeemed from your vain conversation," &c. In the chapter following this, v. 24, we read, "Who his own self bare our sins." For what purpose? "That we being dead to sin, should live unto righteousness." St. Paul has a similar expression, Gal. 1: 4—"Who gave himself for our sins, that he might deliver us from this present evil world."

Even in the Epistle to the Hebrews, where a parallel is run between the old and the new dispensations, we find a similar explanation (Heb. ix; 14,) that "the blood of Christ" should "purge your conscience from dead works, to serve the living God."

In the new, therefore, as in the old dispensation, the office of sacrifice, so far as it is explained, is to produce a powerful religious impression on the mind. We hear nothing of it as a means of removing the penalty of sin except so far as it may be instrumental in reconciling

the sinner to God through repentance and newness of life.

There remain two passages which have usually been considered decisive evidence of a vicarious atonement, and which from the stress that has been laid upon them as well as from the peculiarity of their phraseology, require to be particularly noticed. The first and most remarkable is Rom. iii: (24-26.) "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." We have here language which at first sight and in its literal, direct acceptation would seem certainly to favor the view taken by the Evangelist. The word translated "propitiation," means, "mercy-seat," which in the Jewish sacrifices was sprinkled with blood as an indication of God's mercy and forgiveness, and his willingness to be propitiated. Now Christ was set forth by his death to be in the new dispensation what the mercy-seat was in the old, an affecting manifestation of God's readiness to forgive the past sins of those who have faith in the blood of Christ, and secure their redemption. But what is the redemption wrought by faith in the blood of Christ? In Hebrews, ix; 14, is the answer, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works, *to serve the living God?*" When we are thus purified by faith in the blood of Christ, then God through his "forbearance" forgives our past sins, and we are in such an attitude towards him that he may be just and at the same time justify or accept us. The other passages, 1 John ii; 2, and iv; 10, admit of a similar interpretation, though in these cases the word rendered "propitiation" is literally translated, and therefore more strongly favors the idea of an expiatory sacrifice. These passages, we have said, may be interpreted in conformity with the construction put upon other passages relating to the influence of Christ's death. They contain, we think, no enunciation or definition of a vicarious atonement, sufficiently distinct to authorize us to lay down any particular statement of such a doctrine as a part of our dogmatic theology. We cannot therefore, whatever our prepossession in its favor, accept it and press it on others as a recognized article of belief.

But around the basis of clearly defined doctrines which constitute our scientific theology, there are doctrines half defined, melting away into mysteries, and yet having something which we are sure must be true, and must have a powerful influence upon us. It is so in natural science. The clearly defined and well established principles of physiology are the basis of that science. But the essential element, the principle of vitality, which runs through and lies bshind all these principles, giving to them their very being, cannot be analysed, defined or distinctly conceived of, even. Every distinct conception that we strive to form of it melts away into mystery. We cannot grasp it either with the intellect or the imagination. It is so in respect to the nature of God. Certain attributes, we know, belong to him—justice, knowledge, wisdom, love. We know that he is in the fulness of his moral attributes. But when we endeavor to construct a theory respecting his nature, or to form any conception as to his mode of being, or any image of himself, we are baffled, we are confounded, and can only wonder and adore.

Now, it will not do to say that where our knowledge ends, there is the end of all that can be useful to us. It is what lies beyond our knowledge; it is a divine love, wisdom, power, reaching out into the unknown depths of God's being, that awakens our deepest emotions and fills us with wondering adoration and reverence. All our agricultural operations rest on the action of a principle—the vital element—that is perfectly incomprehensible to us. Prayer—its influence on our own hearts—must depend very much on our faith in its efficacy with God, though how it may move Him who is without variableness or shadow of turning is all incomprehensible to us.

To apply these remarks to the subject before us. We believe in the efficacy of prayer, in its propitiatory influence. We attribute to it something almost of a vicarious character. The mother's prayer for her child may be accepted and made instrumental in its salvation after she is dead. The devout lives of good men, flow on in channels that we know nothing of, to assist in working out the salvation of men who have no knowledge that they ever lived. The lives of five righteous men, we are told, would have saved Sodom and Gomorrah from destruction. By the self-sacrificing labors and devotions of holy men, a new element of moral and religious life, we believe, is brought into the world to act on others, not only directly, but indirectly, returning from God with new measures of his grace, like breezes which not only refresh as they pass on, but still more as they return laden with sweetness from the fields which they have visited. Now, if all this may be the effect of our human lives, in connexion with prayer and lowly self-sacrifice, how much more must it be in him whom God hath made "unto us wisdom, and righteousness, and sanctification, and redemption!" We regard Christianity, not only as a republication of natural religion, but as the introduction into the world of new spiritual forces.—Not only does Christ directly as a teacher, example, and saviour, act upon us, but through the agony that was laid upon him, in prayer and suffering, his life and death alike a sacrifice on God's altar, we believe that he has opened the gates of heaven and brought down to us divine influences essential to our salvation, which otherwise never would have reached the earth.—We know not how else to understand the terms in which he and the apostles spoke of his death and the gift of the Holy Spirit. The annunciation of immortality was a great thing. The authoritative declaration of those sublime truths in the sermon on the Mount was a great thing.—But we do not feel that they are the fulness of him who is to his church all in all. Beyond all that we distinctly see of his teaching and his works is an unknown sphere of influence, reaching far into the counsels of the Almighty, and calling down through the efficacy of his life and death, peculiar helps and mercies for all such as put their trust in him.

The precise mode of his action is not declared. Nor can it be distinctly stated as a theological doctrine. But as we read the Gospel and first Epistle of St. John, or the Epistles of Peter and Paul, we cannot free ourselves from the impression that some essential influence of this kind has been exercised by our Saviour, and that the agony of Gethsemane and of the cross is in some mysterious way, beyond its direct action on our hearts, intimately connected with our salvation. No single expression absolutely requires this interpretation, but the general tone of the whole New Testament is such as to confirm us in this conviction.

What then is the difference between us and the Evangelist? It distinctly defines what the doctrine of the atonement is, and makes that particular definition the ground of an important, if not an essential article of faith. We find in the Scriptures no distinct recognition of the doctrine as thus defined, and believe that the whole subject of an objective or vicarious atonement belongs to that region of spiritual influence which, though intimately connected with our salvation, is wholly beyond our comprehension, and that as a specific doctrine it is in no way important as an article of faith. Faith in Christ, that he has done all that was needed for our redemption, that as our teacher, our example, our mediator, sacrifice and intercessor, he has done all that can be done apart from the voluntary offering of ourselves to him, and that we have only to give ourselves up to him with humble and obedient hearts in order to secure our salvation, is with us the faith in Christ, through which the saving efficacy of his grace may be wrought in us, and our calling and election made sure.

We cannot close this article without referring once more to the pleasure which it has given us to carry on the discussion with one who has manifested so truly a Christian temper as the writer in the Evangelist. If anything but the distinct declaration of Scripture could win us over to his view of the question, the course which he has pursued would do it. He writes like a man of intelligence and ability, too deeply interested in his cause to care much for himself, and too confident of its truth to be beguiled into the use of unfair means to gain a victory. Through the renewed investigation into which he has drawn us, we have been led to a new conviction of the importance of the subject, and a new comprehension of great spiritual truths intimately connected with it, and we hope that the discussion may not be without some useful results.

CHRISTIAN REGISTER.

Boston, Saturday, February 23, 1850.

[By the kindness of the author, Professor Noyes, we are permitted to lay before our readers the following succinct, lucid and original argument on a subject that has of late occupied not only several columns of our paper, but the attention of the Protestant church generally. The indications,—apart from any that are connected with sectarian movements or issues,—of a more just and rational doctrine of the Divine Nature, were never so decided, as at this moment.]

Different Views of Prof. Stuart and Dr. Woods on the Doctrine of the Trinity.

When Professor Stuart wrote his Letters to Dr. Channing, in order to avoid the force of Unitarian arguments against the Trinity he objected to the use of the word "person" in the statement of the doctrine. He would have it, that there are three "real distinctions" in the Deity without defining what those distinctions are. "Persons" he considers as a term "injudiciously chosen," and one which he wishes were "universally exploded." He seems to have supposed that he had made the doctrine of the Trinity invulnerable, by maintaining that it means that there are three real, but undefined distinctions in God. He tells Dr. Channing that in order to prove that these three distinctions contradict the divine unity, he must be able to tell what these distinctions are. On this representation Dr. Ware, in his Letters to Trinitarians, p. 11, remarks: "The last expedient, indeed, that of rejecting the use of the phrase "three persons," as applied to the Deity, * and substituting for it that of "three distinctions," if by distinctions he meant anything short of separate persons or agents, may be considered as restoring the Divine unity. But it reduces the Trinity to a mere unmeaning name, and were it not an abuse of language of mischievous tendency, would leave nothing on the subject, that need be thought worth contending about."

Now let us hear Dr. Woods, an equally distinguished professor in the same School, and a quinquennial subscriber to the same creed, with Mr. Stuart. "The personal relation between the Father and the Son must then be very different from the personal relation existing between created beings. But this difference, whatever it may be, and in what way soever it may be apprehended by us, does not interfere with the existence of *real personality*. For all that can be considered as essential attributes of a person, or as going to constitute personality, are shown by the Scriptures to belong to the Father and to the Son. That the Father is a person, that is, an intelligent, moral, voluntary, individual being, that he is possessed of everything which can be considered as belonging to personality, is, I suppose, admitted by all, except Pantheists. And is not the Son equally possessed of what is essential to personality? Is he not intelligent? Is he not moral? Is he not voluntary? *Has he not a will distinct from the will of the Father?*"†

Again: "Now suppose that, in order to designate the doctrine, we say there is a distinction, or three distinctions, in the Godhead. Objectors say to us, *three what?* Why, "three distinctions." They ask, *what* distinctions. Here we are brought into straits. For Socinians make distinctions, yes, "three distinctions." Again: "What I maintain is, that the Scriptures represent the Father and the Son to be two distinct persons as plainly and as fully, as they represent Jacob and Joseph to be two distinct persons. Distinct personality is, in these two cases, revealed with equal clearness and certainty."

This is plain enough, and it corresponds in my opinion, far better with the common belief of Trinitarians than the view given by Professor Stuart; a view which he must have given, one would suppose, because he felt the objections against the view of it given by Dr. Woods to be unanswerable. Dr. Woods has given a definition of the word person, as he understands it in connexion with the Trinity; and it is one which, as it appears to me, is as good as can be given; viz. "an intelligent, moral, voluntary, individual being." There are then, according to him, in the Deity, three intelligent, moral, voluntary, individual beings; who "have free intercourse with each other, yea, all the intercourse which could be looked for on the supposition of their being distinct persons. The Father speaks to the Son and expresses his complacency in him. He sends the Son, gives him his commands, confers honor upon him, and invests him with power over angels and men, and the whole creation.—On the other side; the Son obeys the Father, does not his own will but the will of the Father, speaks familiarly to the Father, thanks him, and prays to Him."

It seems, then, that according to the doctrine taught by Prof. Woods at Andover for forty years, *there exist three* "intelligent, moral, voluntary, individual beings," each of which is God. How with this belief he can also hold the proposition that the three make numerically but one God is beyond my comprehension. To say that the three have one nature does not make these one in number any more than the circumstance that Jacob and Joseph, or Peter, James, and John, have one nature, makes them one in number. We invite our readers to try, if they can, to make a distinction in their minds between the following three propositions: *Three "real persons, each of which is God; three intelligent, moral, voluntary, individual beings," each of which is God:* and *three Gods.* You have only to define the term God in order to make the comparison; and how can you do it better, than by saying that he is "an intelligent, moral, voluntary, individual being," infinite in all conceivable perfections!

Nor is the contradiction, presented to the intuitive reason, at all diminished by the attribute of infinity, which belongs to God. It is readily admitted that there may be a greater moral unity, greater harmony of thought and feeling, between three infinite persons than between three finite persons. It is also admitted that three infinite persons may have a generic unity; that is, may have one nature; just as "Jacob and Joseph" have one nature. But both these kinds of unity are very different from the *numerical* unity, which belongs to God. The proposition, Three *infinite* "intelligent, moral, voluntary, individual beings" are one infinite, intelligent, moral, voluntary individual being, is just as contradictory in the view of the intuitive reason as the proposition, Three *finite* intelligent, moral, voluntary individual beings, are one *finite* intelligent, moral, voluntary individual being.

The remark of Dr. Woods at the beginning of our first quotation, that the *relations* between the persons of the Trinity may be different from the relations of created beings, is readily admitted; but it does not reach the difficulty, much less remove it. The relation of absolutely perfect equality, for instance, instead of making the three persons one conscious being, implies that they are not.

In conclusion, I would ask whether a little charity ought not to be extended to those whose intuitive reason *cannot* accept propositions so contradictory, as those which Dr. Woods has laid down as essential to salvation. Especially should this charity be extended, when it is recollected how very important a difference there is in the statement of the doctrine of the Trinity between two such veterans in theological study as Dr. Woods and Professor Stuart.

*Letters to Dr. Channing, 2nd Edit. p. 45.
† Woods' Works Lect. 32. Vol. 1.

THE TONGUE.

"The Tongue" is the title of two excellent sermons recently published by Rev. Mr. Higgin son of Newburyport. They are remarkable for their freedom from exaggeration, their keen ethical analysis, and their gentle and kindly spirit. On subjects of this class the preacher is too prone to scold, but these sermons are as good-humored, as they are earnest and pungent. We should like to erase two or three phrases which Mr. Higginson has *kept over* from the Divinity school, and would not recognize as his own ten years hence, and then to stereotype this pamphlet and sow it broadcast through the country.

Apropos of the tongue, will our readers suffer us to roll under our own a sweet morsel of etymology? Were we to plead for the divine origin of language, our chief argument would be drawn from the vast amount of scientific and spiritual truth imbedded in its structure. To study the forms, derivations and affinities of words, is to study metaphysics, ethics and theology. What comes into our mind now, is the significant fact that the same Greek noun, (*Phos*) denotes *light* and *man*, and that in both senses it is traced to the same radical verb, (*Phao*) which means both to *shine* and to *speak*. The double sense of the noun certainly involves an analogy between the light of the physical creation, and man regarded as a luminary in the spiritual universe, reflecting light from the great central sun. But wherein does the light that is in man chiefly reside? In what form of his activity is it the most concentrated? In what effluence from his spirit does it especially go forth? The double sense of the verb answers this question. To speak is to shine. The *word* of God is made the highest symbol of his power,—the fullest manifestation of his Godhead. Equally does man in his *word* most of all put himself forth both in the manifestation of his own character and in his influence upon the character of others. Wherefore is it, that in the Bible such perpetual and intense stress is laid upon the power, the use and the abuse of speech. Two out of the ten commandments of the Decalogue relate to speech.—Throughout the sacred writings more is said of words than of deeds. Nor is there in the Old or the New Testament a single description of a good or a bad man, of which pure and true, or false and evil speech does not form a principal and essential part.

[Communication.]

TO THE EDITORS OF THE CHRISTIAN REGISTER.

Gentlemen,—I had hoped that Mr. Wendell Phillips would himself correct a great misrepresentation made of him in your editorial columns of Saturday last, (Feb. 9th.) But, he says, he has allowed so many similar misrepresentations and perversions of his words to pass uncorrected, that he does not incline to begin the work now. Under these circumstances, having taken some pains to verify my own recollection of what Mr. Phillips said, by inquiry of others who heard him, as well as from his own lips, I deny altogether the truth and accuracy of the statement made by you, viz. that Mr. Phillips "lately said, in Faneuil Hall, of Unitarianism, that he should be glad to see it sunk to the pit from which it emanated." Your omission of other language of his makes the above a complete misrepresentation.

What Mr. Phillips did say was this, or to this effect (as testified by many who heard him, myself among the number, and as he himself declares,) viz. It has been said by one of the leading and most influential Unitarians, that *silence* is the mission of Unitarianism and of the North respecting Slavery. *If Unitarianism endorses this position*, let it sink into the pit from which it emanated.

That, gentlemen, was Mr. Phillips's sentiment, viz., that a doctrine, or religious system, which could stand by, and see outrages worse than death inflicted on one-sixth part of the people of this land, (to say nothing of being partaker with the government which inflicts them, and with the religion which justifies them,) and still *be silent*, could only come from the foe of God and of man.

Will you do us the justice to insert this letter! and believe me, Yours, &c.,

Samuel May, Jr.

Boston, Feb. 13

We have referred to the official "Report" of the doings of the Anti-Slavery Society at Faneuil Hall, on the occasion in question, and so far from finding in it the words we quoted, we do not find even what Mr. May himself quotes. Of course this rather suspicious circumstance forbids our regarding the "Report" as authentic evidence *on this point*. And yet we are glad to see that a sober second-thought, and a deliberate deference to the sense of propriety in the community, expurgates some of the eloquence of the Anti-Slavery platform before it comes to the printer.

The circumstances under which we had our account of the speech were such as to commend it to our full confidence at the time; and if we did wrong in giving it credence, then it is never right to receive testimony, except, perhaps, under oath. Moreover, we did not, and do not now, regard the remark in question as particularly enormous, compared with others, authenticated by printed reports from the same source.

If Mr. May will refer to our article, he will see that our purpose in mentioning Mr. Phillips was to show that our real interest in the Anti-Slavery cause would not let us deprive ourselves of the privilege of publishing the true words of a man who occasionally speaks hard things of us. Precisely what Mr. Phillips did say, is of no sort of consequence to us. We accept and enjoy his speeches only when they convey our own fixed sentiment of abhorrence of Slavery. This his speeches often do; but we must say that we never heard or read any production of his so strongly and profoundly Anti-Slavery as our own convictions are. When he is diverted from his legitimate object,—as he sometimes is,—by a propensity to abusive personalities, though we should be ourselves the abused party, we simply pass that over as something with which we have nothing to do,—as only the weakness and blemish of his character which we are to pity and forget. Mr. Phillips is not single-hearted Abolitionist enough for us.

With regard to the matter of fact, therefore, while it is certain that the impression left on the minds of some of his most sympathizing friends and warmest admirers was precisely as we stated, we cheerfully admit Mr. May's qualification, and are glad to have it on so good authority. We are glad that Mr. May has thought it worth his while to vindicate his friend's reputation, and that this evidence is afforded that there is a pervading sense of propriety in the community which is demanding a more decorous mode of discussing solemn and important subjects.

We are sorry however to add, that we do not think that Mr. May's explanation, to any great extent, relieves his friend, even if his report be the accurate one. Mr. Phillips knows very well that Unitarians have not been *silent* on the subject of Slavery; that they have made it a very prominent subject in preaching and printing. This Mr. Phillips *knows*. Why then such a denunciation of a hypothetical state of Unitarianism! And why was the *if* presented in so feeble a way, that the abuse was the part which seems to have made the deepest impression on the minds of even his partial hearers! It is beyond question, that more Anti-Slavery discourse finds its way to the public through the preaching and writings of Unitarians than through any other *class* of men in New England.

Mr. Phillips will be judged, we trust, by what he really says. We are not aware that hitherto he has often found a reporter of his speeches excepting in the columns of the "Liberator," and we are sorry that he should so frequently have been "wounded in the house of his friends."

We look upon Mr. Phillips as a respectable and sincere man,—deeply engaged upon the right side in a great question, to which he devotes his highly respectable talents and a considerable portion of that leisure which the gifts of fortune have enabled him to command. If he has overcome the ultra-conservative influence of wealth, we honor him the more for that. But, unfortunately for him and for the great Anti-Slavery cause, he has joined himself to the *vituperative* section of that large party—and finding himself thus associated, he seems to follow a law which is so generally found to operate, and which compels a man, thus situated, to go further than him who goes furthest in adopting the peculiarities, good and bad, of his new brotherhood. He speaks like a man who is constantly afraid that he shall be taken not to be in earnest—who feels that his rougher companions are watching closely to see that his earlier tastes and refined associations do not make him too gentle in his speech, and that the influences which, in other days, have surrounded him, do not impose upon him any of those restraints which ordinarily bind a Christian gentleman.

We do not doubt his honesty—but we marvel at his taste,—and, we must be allowed to say, at the teachings of his conscience. It is a dreadful thing, Heaven knows, that such outrages as Mr. May refers to, should be committed upon "one-sixth of the people of this land,"—and it is a bad thing, too, that any portion of the remaining five-sixths should be exposed to such outrages as are committed upon them by the ferocious school of orators who claim to have exclusive charge of the interests of the slave. Bad, we mean, in both cases for those who *do the wrong*. The victims *in the last case* can afford to wait with patience the award of the dread tribunal.

We do not write in any spirit of controversy. We have done, and mean to do, all that lies within our limited sphere to remedy the unspeakable wrong and wickedness of Slavery, and we look upon any man engaged in this cause as a brother, however scornfully or abusively he may repudiate the relationship. We believe that Christianity and philanthropy may stand together, and we look with great grief upon the course of those who seem to have a different opinion. It would, indeed, be a most lamentable state of things, if, in the public mind, all true love of our fellow-men were associated with the idea of scurrilous and unchristian language—if every man's sincerity were to be measured by his proficiency in Billingsgate.

Much, very much has been lost to the cause of virtue and truth, within the few last years, by the intemperance of its advocates. Men who seek to take Christ for their example, too often look with suspicion and coldness upon the cause which, for its promotion, is assumed to require that all Christian kindness and brotherly love should be cast aside.

But let all true men stand together and do battle for the right, which must not be obscured or unheeded because of the lack of judgment or of temper which may characterise some of its adherents. Let us be meek as well as persevering-christian-like as well as earnest—kind as well as inexorable. Let not the "tricks of the tongue" generate harshness, or injustice, or falsehood.—Let us remember that *charity* (the true love of our fellow creatures,) "is not easily provoked," "is not puffed up" and "vaunteth not itself." For ourselves, we are determined that, with the help of God, no attacks on our own name, or on those with whom we happen to be associated, shall abate in the least from our intense, unwavering, immoveable, resistance to American Slavery.

Novum Testamentum Græce. Ad antiquos testes recensuit, apparatum criticum multis modis auctum et correctum apposuit. Constantinus Tischendorf.—Editio Lipsiensis secunda. Lipsiæ: 1849. 8vo. pp. xcvi. 768.

This is a formidable heading for an article, and the subject can hardly have any general interest. But it is of such importance that students should make use of the best editions of the New Testament, that we think it well to give a brief account of this very valuable work.

Since the publication of his first edition of the Greek Testament, in 1841, Tischendorf has devoted himself with rare zeal and diligence to labors and studies which have rendered essential service to Biblical criticism. For the purpose of thoroughly collating, or of editing, the most ancient manuscripts of the New Testament, he has visited the most important public Libraries on the Continent and in England, and has travelled in Egypt, Palestine, Asia Minor and Greece.—Among the fruits of his enterprise and perseverance, are his splendid edition of the celebrated Ephrem manuscript in 1843 and 1845;—the *Monumenta Sacra Inedita*, in 1846, in which he has published the text of nine very ancient manuscripts, seven of them, indeed, being but fragments;—and the *Codex Friderico-Augustanus*, one of the treasures which he brought home from the East, naming it in honor of his patron Frederick Augustus, King of Saxony. This manuscript, which is a mutilated copy of the Septuagint, containing, however, several books entire, he has published in a magnificent facsimile edition, regarding it as not surpassed in antiquity even by the famous Vatican manuscript itself.

In 1847 he edited the *Evangelium Palatinum*, a very ancient copy (assigned by him to the fourth or fifth century) of a Latin version of the Gospels anterior to the Vulgate. He has also published in different periodicals the readings of some other Greek and Latin manuscripts (fragments) of the New Testament, and has very thoroughly collated sixteen more (eleven Greek, five Latin), *transcribing* several of them with his own hand.

By these labors and others of kindred character, which we cannot here detail, Tischendorf has been enabled in very numerous instances to supply the deficiences, or to correct the errors, of his predecessors. The present edition of the Greek Testament, for which he has done so much to prepare himself, contains the best results of his own critical researches together with those of others who have labored in the same field.—It combines the chief advantages of the larger and more expensive editions of Griesbach and Scholz, with the convenience of a manual.—Though it does not, like them, give the whole mass of various readings indiscriminately, one may be assured that its very copious selection includes all of any authority or importance, with a multitude of others which may in certain respects be objects of some curiosity, but, like nineteen twentieths of all the different readings, are of no consequence whatever as affecting the sense.—These various readings, with a few exceptions, are accompanied by a condensed statement of the principal authorities by which they are supported; and in respect to one very important class of these authorities, the *uncial* or most ancient manuscripts, this edition affords much more complete and accurate information than any other. Tischendorf has moreover added considerably to our critical materials by a further examination of many of the Fathers, and by consulting recent editions of some of the ancient versions, as the Coptic and the Gothic. This remark applies more particularly to the latter part of the work, commencing with the Acts of the Apostles. He has here, moreover, adopted the excellent plan of distinctly specifying the authorities both *for* and *against* all the various readings which have any claim to reception. The advantage and convenience of this every scholar will appreciate. It has not hitherto been done, however, except in a few cases of peculiar interest, even in the larger critical editions.

In his copious Prolegomena, or Introduction, Tischendorf has given, with other useful and interesting matter, an "Index of Critical Helps," occupying about thirty-five pages, in which the student will find much valuable information respecting the ancient manuscripts and versions of the New Testament.

The book is very neatly printed, though some might prefer a larger type. References to quotations from the Old Testament, and to parallel and illustrative passages, are given in the margin; and below the text, the various readings and critical authorities. Here also are noted all the readings of Stephens's third edition, of the Elzevir or "Received" Text, and of Griesbach, Scholz and Lachmann.

From what has been stated, it will be seen that the work before us possesses a high value independently of the judgment of the editor in settling the text. For ourselves, though in regard to several passages we are unable at present to adopt his conclusions, we believe there is little hazard in expressing the opinion that his critical judgment is worthy of as much respect as that of any editor who has labored on the text since the time of Griesbach. But this is not the place to discuss the subject. He indeed departs from the Received Text more frequently than Griesbach; but setting aside orthographical peculiarities, and very trivial changes, as in regard to the insertion or omission of the article, or of various particles, the interchange of synonymous words, &c. in which matters Griesbach was not very curious, most of the readings adopted by him are, we believe, such as were at least marked by that eminent critic as probable. In respect to the three much controverted texts, Acts, xx. 28, 1 Tim. iii. 16, and 1 John, v. 7, his judgment coincides with that of Griesbach. The genuineness of the last, indeed, we suppose no respectable critic, even in England, would now think of defending. Bishop Burgess, who entered the lists as its champion with a zeal worthy of a better cause, is dead; and Horne and Bloomfield have long since deserted to the enemy.

The Common Ground of Christian Sects.

Are Christian Sects, as sometimes seems to be thought, separated by impassable gulfs, or in regard to great principles, is there a large and general agreement? We believe the latter.

Suppose that an inhabitant of Japan were to visit this country for the purpose of making himself acquainted with its religion. He would hear of a multitude of controversies, he would find a multitude of sects, but however much they might denounce each other, to him they would all appear, obviously, the sects of one and the same religion. He would see that they were neither Mahometans, nor Pagans, but believers in the Christian religion. He would see that there was unity in regard to fundamental principles, all believing in one Supreme God who governs the world by righteous laws, all receiving Christ as the manifestation of the love and truth of God, and the Saviour, Teacher and Guide of men. He would find all appealing to the same Scriptures as containing the authoritative records of God's communications to His creatures, and all believing that the peace and hope of man depend on his being brought into harmony with God's will, and in addition to this, he would find them agreeing in regard to the great practical principles which must control a right life.—In comparison with these points, all those questions which divide sects would seem to him quite insignificant. He probably could not be made to understand in what their differences consisted. They would seem to him no more than the differences necessarily arising from looking at the same truth from different sides: just as persons looking at the same landscape but standing at different points of view, would describe its essential features in the same way, but would make different parts more or less prominent according to the place where they stood.

There is another fact that shows the fundamental agreement of different sects. It is this. In all sects, the idea of what constitutes a *good man* is essentially the same. Were one who is regarded as a true Christian in one sect, with no change of character, but only with a change in some intellectual opinions, transferred to another sect, his character would be pronounced a Christian one, just as decidedly by those whom he joins, as it used to be by those whom he has left. Take such men as Fenelon, Leighton, Baxter, Penn, Wesley, and Noah Worcester. We have named a Catholic, an Episcopalian, a Presbyterian, a Friend, a Methodist, and a Unitarian. These were regarded as Christians by those with whom they were connected. Suppose that they could have changed places, their characters remaining precisely the same, their intellectual opinions only changing, each of these men would have been regarded as an ornament to any denomination into whose ranks he might have entered. In this fundamental idea, the one in which converge and are transformed into a practical form all other religious ideas, in this idea of what constitutes a good man, there is all but universal agreement.

And is there much disagreement in regard to those who shall, hereafter, meet with the Divine acceptance? No one supposes that a bad man whatever his faith will be accepted, nor that any really good man, who has lived faithfully up to the light he had, will be rejected. No one supposes that his sectarian name is to answer as an "open sesame" at the gates of heaved, but every one believes that his acceptance there is to depend on his fidelity in heart and life to the light which has been vouchsafed to him.

The difference of Christian sects are like the differences of travellers, who, in seeking the same distant region, take different roads, all of which lead to the same end. One may prefer the mountain road, and another the valley, but this is hardly reason for any violent dissensions. If they are united in their purpose, united in the direction they take, and in the end which all may equally reach, instead of denouncing each other, it becomes them to bid each other God speed on the great journey.

THE DISPUTED TERRITORY.

Men seldom become vicious at once or rapidly. They are at first drawn aside only a step or two,—then a step or two farther,—then they lose sight of the way from which they have turned, but think it within a moment's reach; and thus, without the intention or the clear consciousness of leaving it, they are beguiled beyond all trace of it, and find no cross-path that can lead them to it again. Probably to the divine mind, (certainly it is more and more the case with the human conscience as one grows in goodness,) there is a distinct line of demarcation between virtue and vice,—there are no indifferent actions,—"whatever is not of faith is sin." But the field of moral discipline does not present this aspect to the young and inexperienced. There is a disputed territory—a doubtful boundary between the domains of virtue and of vice. Between self-denying goodness and overt, conscious guilt, there are many half-way indulgences and compliances, from which the most rigid would refrain, but which would be far from meriting opprobrious epithets for him who practised them. This whole region is Satan's favorite hunting-ground. These indulgences weaken the restraints of goodness without involving positive guilt. They lead one into society not absolutely bad, but of lax notions, principles and habits. They involve one in frivolities, which, without breaking any express commandment of the divine law, dissipate the mind, cloud the judgment, and impair the power of self-control. In these things are the beginnings of vice. Thus intemperance commences in conviviality under respectable auspices,—dishonesty, either in extravagance beyond one's means or in the selfish interpretation of the law of right,—sensuality, in speech or manners too free to be approved, yet not gross enough to be severely censured,—profaneness, in such levity and irreverence as may sometimes be indulged in by professedly religious people. The path of early life lies hard by these regions of temptation. We all pass within their strong attractions,—brush by the garments of those whom they have drawn aside.—Between the ingenuous youth who hurries past them and him, who with a still guileless heart lingers in ignorance or curiosity till he is overpowered by their influence, there seems at first only the slightest difference, yet this difference may grow into all that divides between an angel and a fiend. In half a score of years the two may be revolving around opposite poles of the moral universe, without a taste, a habit, a sympathy, or an affection in common. We would say, then, to our young readers, with an assurance derived from years of careful, anxious observation, that they cannot linger on this border ground, cannot come close up to the gates of sin, those ever open gates, without being almost irresistibly drawn across the threshold. If they make it, as many do, their constant inquiry,—"How far can I go?—What is the utmost liberty allowed me?" they are in hourly danger of being decoyed over the prescribed limits and taken captive by the tempter. Let them be aware of the approach to guilt,—resist the beginnings of evil,—keep out of its sight, out of its hearing, out of its way. Let them avoid all skirmishing with the enemy of souls. Let them leave between him and themselves a broad, debateable ground, on which they will never be induced to take the first step.

NOTEWORTHY TEXTS.—NO V.

"Strait is the gate, and narrow is the way, which leadeth unto life."

We suppose that this text is commonly understood to represent the way to heaven as a narrow path, walled up on each side, and in point of ease, freedom, breadth of prospect and range of enjoyment, far inferior to the broad road that leads to death. These words, thus interpreted, are in open conflict with the general voice of scripture. "Thy commandment is exceeding broad," says the Psalmist; and, again, "I will walk at liberty, for I seek thy precepts;" and our Saviour and his apostles repeatedly speak of the freedom offered in the gospel, and habitually represent the way of sin as that of constraint, the way of holiness as broad and large. The passage under consideration does not in fact contradict these declarations. It does not speak of the whole way to heaven, but only of the way to *life*, that is, true spiritual life, as strait and narrow. The figure employed is this. Life, the Christian, spiritual life, is as a citadel, roomy within, but to be entered by a passage so narrow and so much concealed by the walls, that only the determined seeker can find it. Through this narrow way must one enter, though, after he has entered, he might walk free and large. This strait gate leads to a life which has no straitness. Our Saviour's words then apply, not to restraints, difficulties or hardships attending an advanced stage of Christian experience, but simply to those which wait upon the very entrance to the religious life. And is not this representation fully verified? "Broad is the way that leads to death." It has many parallel tracks. It combines many ways in one. How numerous are the forms of corruption, faulty principle, vicious or negligent habit, which all tend to the same fatal issue! How do avenues in that same direction open from almost every scene of earthly pursuit, attainment and enjoyment! But only one disposition, one principle, one habit of feeling and of living, can secure an entrance into the spiritual kingdom.—There is no choice, no range, no equivalent for love to God and truth to conscience. Policy, judicious selfishness, the desire of praise, the dread of censure, though they may promise to lead into the citadel, only lead round it, and land their travellers on the broad way. He, who would enter the citadel, must therefore restrict his liberty of choice, deny himself in all directions but one, withhold the mastery over himself from all principles but one, and, as it were, contract and bow himself, to go in by the narrow way. Yet, if the love and service of God offer a larger liberty than all loves and services beside, if those once in the citadel enjoy ever after a free air and a cloudless sky, while mists gather and darkness broods over the downward path, then are associations of straitness and narrowness utterly out of place except with reference to the very gateway, and imagery of an opposite character belongs to every subsequent stage of Christian progress. That there are difficulties connected with a Christian life cannot be denied, but the style of representation not uncommon, which would make it a weary, joyless way through a desert land, is opposed equally to revelation and experience, which concur in exhibiting the path of religious wisdom and duty as growing broader, brighter, easier, happier with every step. The difficulties are the greatest at the outset. Our immunities and joys increase as we advance. If there are now doubts or trials which detract from our perfect peace as Christian believers, they need not dishearten us, or induce us, having put our hand to the plough, to look back; but we may expect to find their salvation and relief in the future, since with every added measure of religious wisdom and excellence we are drawing nearer the region on which a shadow never rests.

PETER'S DENIAL

What led Peter to deny his Master? His whole history shows him to have been a man of dauntless physical courage, fearless of danger, ready to lay down his life in the cause or for the friend that he loved. It was not in mere bravado that he had said, "I will go with thee to prison or to death," for, when his courage was put to the test, he drew the only weapon against the joint forces of the temple and the Roman *police*, and, had not his Master checked him, his blood would have paid the forfeit. But among the crowd in the palace he was in no danger. The disciples were not marked for the cross. All that Jew or Gentile wanted, was to smite the Shepherd. This he must have known; or, if not, the general style of his character negatives the supposition that fear had anything to do with his denial of the Saviour. At the very moment when he disclaimed all knowledge of him, we doubt not that, could there have been a movement for his rescue, he would have taken the lead in it. But he found himself the object of ridicule, and he, who could rush upon swords and spears for his Master's sake, could not stand the laughter of the servant girl, and the jests of idle bystanders. The Galileans were probably the best or the least bad of the inhabitants of Palestine; but they were generally illiterate, destitute of exterior polish, and marked in speech by a strong provincial accent. The inhabitants of Judea Proper regarded them with contempt, as an inferior class, made up almost wholly of fishermen and hand-laborers, and furnishing hardly any names of distinction, either as to wealth, learning or political ranks. The great mass of the Galileans, when they came up to Jerusalem at the national festivals, could of course make no secret of their origin, and were content to bear their reproach. But here and there would be one, who would ape Jerusalem fashions, and torture his native dialect into Jerusalem accents, in the hope that those with whom he mingled might take him for a stranger from some less despised neighborhood. Peter seems to have been for a season possessed by this paltry vanity, which is perfectly consistent with the ferocious courage that he had previously exhibited. He had no doubt paraded his assumed Jerusalem pronunciation, and the Galilean dialect had betrayed itself in the studied attempt to hide it.—Detected in the very act of dissembling, publicly exposed at the very point on which a false shame had made him the most sensitive, he was hurried into an atrocious and cruel falsehood, which an hour before he would have deemed impossible, and driven to deny with oaths and curses the Master in whose defence he would gladly have shed his blood.

THE PAPACY AND THE ANTIQUITIES OF ROME.

There are those who fear lest revolution and the subversion of the Papacy should lead to the neglect and ruin of the ancient monuments of Rome. The common idea is, that if the Papal government has exerted a most pernicious influence in matters pertaining to religion, the modern world at least owes to it, the preservation of the magnificent remains of ancient art. The idea has little foundation. On the contrary, taking into account the many reasons which should have induced it to guard them with care, it might be said that we are indebted to any thing rather than to the Papacy, for the existence of such antiquities as still remain.

Both Alaric the Goth and Genseric the Vandal spared the buildings of Rome, and they remained safe under the rule of Theodoric and Totila. It was an internal disease that ate out the life of the Eternal City. During the Dark Ages, the only buildings deemed of importance, were churches, monasteries, and the strong-holds of the nobility. At this time, a ferocious aristocracy made the city a theatre of bloody feuds, while revering neither the dead nor the living, and too ignorant to understand the glories of an

cient art, they seized on the noblest buildings, and converted them into fortresses for the protection of themselves, and the savage banditti which collected under their standards. Siege, and storm and sack did little to deface the monuments of past glory, compared with the sanguinary contests of the Roman nobles. In the fourteenth century, while the popes were at Avignon, the population sunk until Rome contained but 30,000 inhabitants. In the early part of the fifteenth century, Ranke describes Rome as a city of herdsmen. The hills had long been abandoned, and the only part inhabited was the plain, along the windings of the Tiber. The cattle wandered about as in a village; the memory of antiquity seemed almost effaced. The capitol was become the Goats' Hill, and the Roman forum, the Cows' Field. Under Sixtus IV, and Leo X, Rome had recovered much of its former splendor, when in 1527 it was besieged, stormed and sacked by the troops of Charles V. It was the most fatal day that Rome had known. The statues and columns and fabrics of antiquity suffered more from the troops of the great Catholic monarch, than they had from centuries of barbarian violence.

As Rome rose again under the splendid tyranny of Sixtus V, a vast deal was done to add to its population, its wealth, and its architectural magnificence, but Sixtus had no taste for antiquity. Fabrics which had survived centuries, he destroyed, in order to find materials for new fabrics of his own planning. He had doomed the tomb of Cecilia Matella, the only considerable relic of republican times, to destruction, and threatened to pull down the Capitol, unless the statues with which ancient Rome had adorned it, were removed. In the mean time, while neglect and siege and accident had been busy in this work of destruction, many of the noblest remains of antiquity had become gradually almost buried under the accumulating rubbish of centuries. In one small space, chiefly in the valley between the Capitoline and the Esquiline Mount, "after two thousand years, and twenty sackings, were still left standing the remains of the Capitol, and those of the temples of Jupiter Tonans, of Jupiter Stator, of Antoninus and Faustina, of Romulus, of Peace, of Venus and Rome, of Vesta, and of Fortuna Virilis; the arches of Septimius Severus, of Titus, of Constantine and of Janus; the column of Phocas, the Palace of the Cæsars, the grand Circus and the prodigious Coliseum. This valley of ruins was raised at least twelve feet above its ancient level, so that one might read in the successive beds of rubbish, a history of the misfortunes of Rome." In making the excavations for the construction of the new city along the Tiber, the earth had been deposited in this abandoned region, and thus the Roman forum had become the receptacle of the filth and rubbish of the city. The accumulation of time had so increased as to envelope the columns of the temple of Jupiter Tonans, and on this artificial mount, a senator of Rome built his stables. On this "made ground," the people erected houses and granaries and reared their wretched dwellings, against the noblest columns of the ancient world. The arches of the temple of Peace served as coach-houses, and stables for cattle, while the rubbish had risen as high as the spring of the arch. In one place the deposits were 112 feet in height. Such was the condition of Roman antiquities at the beginning of the present century.

The better state of things which now exists is owing not to the Romans, but to the French. Rome was occupied by the French from 1809 to 1814. Whatever judgment may be passed on Napoleon, it cannot be denied that he had the spirit to plan and carry out great enterprises. It was determined to attempt a restoration of the ancient monuments of the city, and to this object the French administration devoted one million of francs a year. Under accomplished men, a magnificent and scientific plan was arranged, and for four years the work of restoration was pressed earnestly forward. The results of these labors were of the most satisfactory description. During this time, in that part of the city which most abounded in the great works of antiquity, the masses of earth and rubbish were from large spaces removed, the ancient soil of Rome was laid bare, modern buildings were taken away, and the columns and temples which Rome in the time of the Cæsars looked upon, were restored to the admiration of modern times. The downfall of the French administration interrupted these labors; but it is a thing worthy of being remembered, that it was not the Papacy, but the government of a foreign conquerer, which gave the great impulse to the efforts made for the restoration of these works of the ancient world.

How much Art in general may owe to the Catholic church, it may be difficult to say. It is much less however, we suspect, than is sometimes imagined. The condition of the fine arts depends on those general causes, whatever they may be, which, at any period, awaken and rouse to activity the powers of the human mind, and which tend to direct that activity towards art. It is not to be supposed that Catholicism is more favorable to the highest sense of the beautiful, than a purer faith would be. If Art has flourished in Catholic countries, one reason probably is, that these countries have been subject to despotic governments, under which, freedom of thought and action in regard to the most important concerns of life, were very much restricted and hindered. Thus, men of genius, prohibited from the free discussion of religious, political and social questions, sought some compensation in the culture of poetry and music, of sculpture and painting. The mind of the time turned aside from more important but dangerous pursuits, to these safer employments.

But even in Catholic countries, art has flourished only at times and in cities where for a season there has been comparative freedom. The moment that the natural tendency of Catholicism to despotism has grown into an existing fact, Art has begun to decline. If for a time it flourished by attracting to itself the labors of men of genius, the depressing and withering power of despotism, crippling the mind in general, soon appeared even in those departments which it took under its special protection. Who hears now of Spanish or Portugese Art? How much more now is Italian Art than a memory and a tradition? Even in Art we have most to hope from those countries where religion and government protect, instead of crushing, the freedom of the individual mind.

ORDINATION. The Ordination of Mr. WILLIAMS, at North Andover, will take place on Wednesday next, 27th inst. at 11 o'clock A.M.

The sermon will be preached by Mr. Huntington, of Boston. The charge given by Dr. Gannett. The Right Hand of Fellowship by Mr. Frothingham, and the Address to the society by Dr. Flint, of Salem.

Passengers leaving the Boston and Maine Railroad, at South Andover, will find carriages to convey them at once to the church.

NEW PUBLICATIONS.

LITERARY REMAINS OF THE LATE REV. W. B. O. PEABODY: Edited by Everett Peabody. Boston: B. H. Greene.

We gave a very short notice of this excellent selection from the productions of a very gifted writer, before we had had time to examine it with sufficient care to know how valuable it is. Few men have held a keener pen than Dr. Peabody. His literary knowledge was extended and exact, and his critical sagacity very remarkable. His wit enlivens every page of his lighter writings. The most valuable parts of the volume are those which treat of the habits of insects and birds, and which are full of information pleasantly communicated, and of a kind at once instructive and entertaining. A friend at our elbow, however, while agreeing with us as to the genial and interesting character of these articles, thinks the paper on Addison even more valuable. Some of the poems have had a wide popularity, and a few of them will continue to be read with pleasure as long as any of the fugitive poetry of our day. But it is principally by his prose that Dr. Peabody's literary character will be known. Pure in sentiment, graceful, and often eloquent in expression, abounding in knowledge, which it pours out in clear streams, but not in devastating floods, on whatever subject it treats, this volume may be welcomed as an agreeable and intelligent inmate in any cultivated Christian home.

MEMOIRS OF THE LIFE OF WILLIAM WIRT: by John P. Kennedy. A new and revised Edition, in two volumes. Philadelphia: Lea & Blanchard.

No member of the American bar has ever, perhaps, united more of the widely divergent qualities which go to make the accomplished lawyer and Christian gentleman than Mr. Wirt. Though bland in his manners, generous in his impulses, fanciful to exuberance in his oratory and literary compositions, he could, nevertheless, bring his mind down to the closest logic required by his profession; and some of his legal arguments, particularly his argument in defence of Judge Peck, have been spoken of by high judicial authorities as models of forensic eloquence. The memoir of such a man cannot fail to be interesting. Mr. Kennedy has shown skill and taste in his selections from the ample materials at his disposal; and the result is an exceedingly entertaining and useful book, which must have a tendency to elevate the ambition of young men. As in all such works, there is too much of it. Pleasant as the letters are, the extracts from them might be curtailed without detracting from the value of the book.

PROGRESSIVE PENMANSHIP in five numbers: by Nath'l. D. Gould. Boston: Gould, Kendall & Lincoln.

Being a series of writing books with copies well arranged, from the first straight strokes up to writing so ornamental as to be wholly illegible. We have seen no writing books that we like better.

THE CHILD'S FRIEND FOR FEBRUARY. 1850.

The Child's Friend for February, 1850, comes to us with less variety than usual, but with even more than its usual amount of interesting matter.

MARTYRIA: by William Mountford. Second American Edition, with an Introduction. Boston: Crosby & Nichols.

This book needs no praise from us to commend it to our readers. It is its own best letter of recommendation, and has already by its winning graces of style and thought found its way into places where our name is unknown, and where our words would have no weight; and we do not believe that it has ever been entertained as an unwelcome guest by any who have allowed themselves to become really acquainted with it.

REPORT OF THE COMMISSIONERS OF PATENTS for 1849. Part 1. Arts and Manufactures, with an Introduction by Horace Greeley, New York: J. S. Redfield. 1850.

We have looked at this just enough to be impressed with a sense of the wonderful fertility of the field which it occupies.

GENEALOGY OF THE FAMILY OF SOLOMON PIPER of Dublin, N. H. Boston: Dutton & Wentworth.

One of those pains-taking records which we are glad to see becoming so common among us, accompanied by short, well-written biographical notices.

ABSTRACT OF THE RETURNS from Banks, and from Institutions for Savings, in Massachusetts. Oct. 1849.

Prepared by the Secretary of the Commonwealth, indicating the most commendable industry on the part of our excellent Secretary of State, but relating to a subject on which we have little speculative knowledge, and less practical interest, than we might wish to have during so prosperous a year for banks as the last has been.

EIGHTEENTH ANNUAL REPORT of the Massachusetts Anti-Slavery Society. Boston. 1850.

This is an elaborate document of 112 pages, in which the views of the Board of Managers are given of Slavery and its related topics.

ANNUAL CATALOGUE of the Meadville Theological School, for 1849—50.

The number of Students is 26. Libraries open for the use of the Students contain 9000 volumes.

The Professors are not only men of piety, learning and ability, but are admirably qualified to preside over such an institution. In our judgment, few enterprises have been undertaken among us which give the promise of more good than this School.

SUNDAY EVENING LECTURES. The fifth lecture of the course was delivered at the usual place, last Sabbath evening, by Rev. James I. T. Coolidge. The appointed subject was Sin—its origin, properties, effects. The speaker did not enter into any metaphysical inquiries into the nature and cause of sin. The question of its origin was one, which he did not wish to approach too closely; the great fact for us, he said, was that Sin exists and that we are all sinners. The larger part of his discourse was devoted to illustrating this practical view of the subject. We doubt not that many of his hearers were touched by the power of his words. The house was full, and the audience very attentive. The next lecture will be preached at the same place, to-morrow evening. Its subject is Regeneration—its necessity, methods, results.

CONFERENCE MEETING. The first of the contemplated series of Union Conference Meetings was held, according to notice, at the Vestry of Rev. Mr. Gray's Church, on Wednesday evening, the 13th inst., and was a very successful beginning.—The large vestry was completely filled by an attentive and deeply interested audience. A serious and devout spirit pervaded the assembly. The remarks made by the different speakers were in perfect harmony with each other,—all earnest, direct, practical, addressed alike to the reason, the conscience and the affections, calculated to arouse and quicken all these elements of man's nature in the work of religious improvement. Should the succeeding meetings correspond in character with this, we cannot doubt that good seed will be sown, that will ultimately bring forth abundant fruit. We would call attention to the fact that the hour has been changed to half past seven o'clock.

CHILDREN'S MISSION. We learn that the meeting of the Superintendents of our Sunday Schools, in relation to the Childrens' Mission, was well though not fully attended. Mr. Barry gave a brief but interesting history of his doings for the last nine months. In accordance with a notice published in another column, that meeting stands adjourned to next Tuesday evening, at No. 1 Otis place. It is very desirable that those Superintendents who were absent on Tuesday last, should be present at the next meeting.

GENERAL INTELLIGENCE.

STATE REFORM SCHOOL. The last report of the Trustees, Treasurer and Superintendent of the State Reform School, at Westborough, to the Senate contains many interesting statements—It appears from these reports that the Hon. Theodore Lyman, the founder of the Institution, gave to it in all the sum of $72,000—a charity whose magnificence was equalled only by the discrimination with which it was bestowed. The Trustees have voted to call this fund the Lyman fund, and have engaged an artist, Mr. Dexter, to make a marble bust of the donor, which shall occupy an appropriate position in the building.—The report states that the school is crowded. It numbers 310 members. No more can be admitted without consulting the Superintendent—The success of the experiment is regarded as complete, and many youths have given evidence, that they have been turned away from a career of vice and crime. There have been 334 boys admitted since the foundation of the school: of this number Suffolk furnished 102, Middlesex 63, and Essex 66. The agricultural districts have sent only a very small number: the large towns furnishing the largest proportion.

Many of the boys are now ready to be apprenticed. The hope is expressed that they may do well, and the Superintendent trusts that philanthropic individuals will interest themselves in endeavoring to procure places, in the retired and agricultural portions of the State, for these unfortunate lads, who have formed good resolutions for the future, but whose characters may not have strength enough to resist the innumerable temptations of our large towns. One great cause of the offences, for which boys are committed, is stated to be *truancy*. The constant truant, who frequents the bowling saloon or loiters about the streets, who leaves the school room for the horse race, the afternoon's sail, or some similar amusement, soon becomes familiar with crime in every shape, and is a most unfavorable subject for reform.

Sixty-six of the boys were born in foreign countries, and forty-two of the sixty-six came from Ireland. Two hundred and twenty were born in Massachusetts, and of this number 96 were of Irish parentage, 3 of English and 1 of German. A very good account is given of the fidelity of the boys. They are trusted to a very considerable extent. They are sent to the village mill, on errands to other towns and to labor, unattended. Their word is taken for their good conduct and safe return, and this confidence is not abused. The school is divided into four grades, of which No. 1 is the highest. When a boy enters he is placed in No. 3. If his conduct is good he rises, if otherwise he goes down. These grades refer entirely to *moral* standing, and punishment and reward are effected by rising or descending in them. Confinement and corporal punishment are used only as a dernier resort. This system is reported to work advantageously. The statement of the Report is certainly a very encouraging one. The State is doing something and in the right way, to benefit and reform the crowds of boys, who are educated for vice by the evil influences of cities and large towns. Prevention is far better than cure. Boys can be taught to leave the paths of crime, in childhood, much easier than they can be driven from them by the prison or the gallows, in later years, when crime has become a habit. Theodore Lyman, by his noble charity, has shown us how the work can be successfully done; it remains for us, the people of the State, to carry the work forward and accomplish what he has begun.

ORDINATION AT KENNEBUNK, ME. The services at the ordination of Mr. Joshua Augustus Swan, as pastor of the First Congregational Society in Kennebunk, Me., took place on Wednesday the 6th inst. Introductory prayer, by Mr. Longfellow, of Fall River; Reading the Scriptures, by Mr. Woodbury, of Concord, N. H.; Sermon, by Mr. Hall of Dorchester—John, vii. 17. "Moral and religious truth cannot be adequately known through the medium of the intellect alone. The true Christian faith must have its resting place in the heart." The preacher gave a very impressive illustration of that faith which finds a response, ever-living, ever-active, in the intuitions and experiences of the soul; Ordaining prayer, by Dr Nichols, of Portland, Me.; Charge, by Mr. Nichols of Saco, Me.: Right Hand of Fellowship by Mr. Appleton of Danvers; Concluding Prayer by Mr. Hodges of Cambridge, Benediction by the Pastor. Two original Hymns, one by the Pastor, and the other by a lady of the Society, were sung with pleasing effect.

In the evening, there was a social gathering of the Society and their friends in the vestry of the church. After an invocation of the Divine blessing the occasion was improved by several gentlemen, to give utterance to many excellent thoughts of counsel, encouragement and hope.—The day, though cold in its atmosphere, was warm and genial in influences and emotions of a spiritual character. May the mantle of his predecessors, Wells and Edes, so affectionately remembered, descend upon our young friend, and make him earnest and honored in his work.

DR. DICK. Dr. Dick, in a letter to the Dundee Advertiser, alludes to one or two slight errors in the Appeal, which Elisha Burritt has lately made in his behalf, and then makes the following statements, with regard to his own circumstances. The statement is an interesting one. It shows how the world *rewards* its benefactors. The Dr. says:

"About three years ago I was advised by certain respectable gentlemen in Dundee, to apply to Government for a small pension from the fund allotted to authors, &c.; and I feel particularly indebted to that respectable gentleman, Provost Thoms, of Dundee, for the great trouble he took in preparing and forwarding the memorial to Lord John Russell; but no answer was ever returned to this memorial. It has been renewed, but the success with which it may be attended is still doubtful. This is the only instance in which I have ever laid open my case to the British public.

"With regard to the paragraphs which have lately appeared in certain journals and newspapers, I have had no concern whatever in the remotest manner with their insertion. * * And now, when I am constrained to appear before the public, and to indulge so much in egotism, I shall plainly and unreservedly state the items of my income. I have an annuity of £20 from a scholastic establishment I formerly occupied. I have about £23 from rentals, subject to deductions of feu-duty, poors'-rates, window-light, &c. I have a few pounds in the bank, which is gradually melting down, and which serves to supply the deficiencies of regular income. By dint of the most *rigid economy* we have been hitherto enabled to move onward, though without some of those comforts we could have wished, notwithstanding some considerable incumbrances. I keep no servant, give no social dinners, walk short journeys when I am able, or take the lowest-priced railway carriages; and in this way we have kept ourselves free from any serious debts. In consequence of repeated attacks of illness, I have written nothing for the press for two or three years past; but if the public think my writings have been of any use to society, and were they disposed to present a pecuniary *Testimonial* on this ground, I certainly would not refuse it. A small addition to my income would enable life to move on a little more smoothly than hitherto, and enable me to promote the education of my female orphan grandchildren."

In the last number of the Christian Citizen, Elihu Burritt acknowledges the receipt of two hundred and eighty-two dollars, as the amount received, up to that date, in aid of Dr. Dick's necessities. If all, who have read his works, would only contribute a trifle to his support in his old age, he would soon be placed beyond the reach of want. Mr. Burritt will take charge of any sums, however small, intended for Dr. Dick.

PROGRESS. The following is an extract from a letter of a gentleman residing in London, to a friend in Washington. It is taken from an Exchange paper. It shows that notwithstanding the great evils of war, intemperance and slavery, which press so heavily upon the world, some advance towards a more Christian life has been made in the last half century. The writer says:

"I am old enough to have witnessed the burning of the Bastile. I have also witnessed occurences in my own country, in the year 1789, and (what I may *not* have told you when I last saw you, for fear you might have thought me one of a nation of barbarians) I recollect the time when people used to be burnt in London by judicial sentence! True as I am now writing to you, on the 18th of March, 1789, my fifteenth birthday, I saw a person walk up to the stake alive, faggots put round him, and burnt; and for what? For *coining*: or, as it was called in the law phrase of the day, "petty treason." No wonder you Yankees disclaim us for your progenitors. But let me add, as a salvo for my country, that in the following session of Parliament, 1790, this punishment was abolished, so that I probably saw the last victim of our then *humane* code. Hardly any body of the present day will believe me when I tell them this. Our own Lord Chief Justice Denman, when told of it some three or four months ago, would not believe it till he had satisfied himself of the fact from the official record. And lest you, too, should be pricking up your ears, let me assure you it is a plain, unvarnished, veritable tale."

FORENSIC DISPLAY.—The Supreme Court of the United States, during the present week, has been the arena of a most exciting and brilliant forensic struggle. The contest arose upon a case appealed from the Circuit Court of Georgia. It is known as the case of Shultz against the Bank of the State of Georgia, though there are other parties to it, and involves interests amounting to a million of dollars, or thereabouts.

The cause was opened for the plaintiffs by Gen. Waddy Thompson, in an argument of great skill and power. He was followed by Mr Mc Allister of Georgia, Mr. Davis of Alexandria, the Attorney General, and the Hon John Sergeant, for the defendants. Senator Butler of South Carolina, and Mr. Webster, yesterday concluded in behalf of the plaintiffs. So great an array of legal ability has scarcely ever been marshalled upon a single cause. The case was called on Monday last, and, from the opening of General Thompson down to the powerful conclusion of Mr. Webster, there was a succession of masterly and brilliant efforts. The court-room was crowded during the whole time of the delivery of these addresses. Though a considerable portion of the time was occupied in discussing legal points which have, for the most part, but little interest for the mass of public auditors, yet even these were invested with the attractions of popular topics by the ability, adroitness and comprehensive boldness with which they were handled.

There were few matters of fact immediately before the Court of a nature to sustain rhetorical episodes; but such as presented themselves were touched with consummate art. The cause had relation to the transactions of some quarter of a century gone; litigation was begun about the principal property in dispute as long ago as 1830. Whatever the rights of the parties may be, and however the intervening pleadings may have been conducted, the closing scene was such as might well terminate a protracted cause, and the litigants who have been thus brilliantly represented may be content with the result. Great as the value of the subject of the suit is, it has evoked a passage-at-arms which might almost compensate a contestant for the loss of it. [Washington Republic.

MR. COBDEN AND RUSSIA. The following extract from a late speech of Mr. Cobden is taken from the late English papers. It appears from this that the Emperor is borrowing money in England, ostensibly for the purpose of completing his railroads, but really for the purpose of carrying out his views of conquest with regard to Hungary and Turkey.

The Emperor of Russia has been obliged—unconsciously, we must as a matter of courtesy suppose—to affix his name to a document which is not true, in order to obtain a loan of five millions and a half sterling. The document signed by the Emperor contains an untruth. I know [said Mr. Cobden] it is untrue. I was in St. Petersburg two years ago. At that time the rolling stock of the railway was all finished, 100 locomotives were ready, and I traveled by one of them some part of the line; and there were thousands of wagons ready. I was told that the iron work was all on the ground, and paid for, only the embankments were not finished; and, looking to the martial tastes of the Emperor, and his little care for the internal improvement of his country, I do not think they will be completed for ten years to come, for he spends his money like a great overgrown colossal baby, on soldiers, rather han on substantial improvements.

What is the object of this loan? It is to enable the Emperor of Russia to maintain an enormous standing force; and what is the consequence? Every other country in Europe is obliged to keep up enormous armaments also.—What do they say in France? We must keep up 500,000 armed men, because Russia keeps up 800,000. We, here in England, are accustomed to cite the hostile position of Russia as a reason why we should keep up an enormous fleet.—What has been the recent position of Russia towards this country? Have we not had a fleet—a fleet sustained in the Mediterranean at an enormous expense by you out of the taxes? Have we not had our fleet sailing in the Dardanelles; and has there not been the talk of a probable collision with Russia in defence of Turkey? It is the acknowledged principle of the policy of this country—I do not now say whether that principle is right or wrong—that you are to defend Turkey; in fact, you are bound by treaty to maintain the independence of Turkey against all foreign powers. But there is no one menacing her independence but Russia; and it is the talk of every one that next spring Russia meditates a hostile attack upon Turkey on the Danube; and then you will be called on to defend Turkey and to fight Russia, who will fight you with the money which he has borrowed from the Messrs. Baring. Now, I declare most solemnly, looking into this subject of Russia as I have done for the last eighteen years, I would not at this moment give five and twenty pounds for the Russian Five per cent. stock that is selling by the bulls and bears at 107 to-day. Take nothing for granted with regard to Russia. Systematic fraud and deception, lying and misrepresentation, are the policy of that government. The very money which you are now going to loan in this country, or a great part of it, I have no doubt will be spent in *espionnage* in Constantinople, in bribing *employees* at Constantinople, and in bribing a portion of the press of Germany and France. It is you that enable the government to maintain that enormous standing army—you that enable the Emperor to keep up a navy, for which he draws 20,000 or 30,000 of his subjects from their villages every year, placing them for six months in barracks in order that they may for three months in summer be aboard his ships sailing in the Baltic and the Black Sea, to the great amusement of British and American sailors. The Russians have a still greater horror of the sea than of the land service; but they are dragged from their villages to be put on board ships of war, or imprisoned in barracks at Cronstadt; and that is done because you enable the Emperor of Russia to do it.

☞ SOCIETY FOR THE AID OF AGED AND DESTITUTE CLERGYMEN. The Treasurer acknowledges the receipt towards the funds of the above Society of the following sums.

Miss C. Putnam,	$10,00
A Friend,	5,00
C. Stetson,	1,00
G. Howland-Shaw,	10,00
Ladies' Benevolent Society, Leominster,	10.00
Northumberland, Pa., by Rev. T. S. Lothrop,	10,00
Hon. Nathan Appleton,	200,00

feb23 E. PEABODY, Treasurer.

☞ The Ladies of the South Friendly Society, (Rev. F. D. Huntington's,) gratefully acknowledge the valuable contribution of two barrels of Clothing from the Ladies' Benevolent Sewing Circle at Dedham—(Dr. Lamson's Parish,) a Contribution particularly acceptable at this time, when the numerous demands of the Emigrant Poor have nearly exhausted both private and public appropriations.

M. A. REED, Pres.
Feb. 23, 1850. M. BASS, Sec'ry.

☞ THE UNION CONFERENCE MEETING will be held on Wednesday evening next, at 7½ o'clock, at Rev. Mr. Clarke's Church, Freeman Place. All interested are invited to attend. feb23

CINCINNATI SOCIETY.

☞ The Standing Committee of the Massachusetts Cincinnati Society, are hereby notified, to meet in the UNITED STATES HOTEL, on *Monday*, March 4, 1850, at 7½ o'clock.

ADAMS BAILEY, Recorder.
Boston, Feb. 9, 1850.

☞ SUNDAY EVENING LECTURES. The Sixth Lecture of this course, will be delivered in Bedford Street Church, to-morrow evening, at 7 o'clock.

Subject. Regeneration—Its Necessity, Methods, Results. feb23

☞ THE BOSTON ASSOCIATION OF CONGREGATIONAL MINISTERS will meet on Monday next, at the house of Rev. J. L. T. Coolidge in Beach Street.

feb23 S. B. CRUFT, Scribe.

☞ The Annual Meeting of "The Society for Promoting Theological Education" will be held on Monday, February 25th, at the house of Rev. Dr. Young, Summer Street, at three o'clock, P. M.

feb23 GEORGE E. ELLIS, Secretary.

☞ SUNDAY EVENING SERVICES at the Church of the Disciples. Rev. Mr. Lothrop will preach on Sunday next. feb23

SPECIAL NOTICE.

☞ The Superintendents of the several Sunday Schools are requested to meet at No. 1 Otis Place, (Mrs. Fletcher's,) on Tuesday evening next, the 26th instant, at 7½ o'clock.

In behalf of the Children's Mission.
**** A punctual attendance is requested.
J. E. WILLIAMS,
feb23 for the Executive Committee.

MARRIAGES.

In this city, Feb. 13, by Rev F. D. Huntington, Mr William W. Churchill to Miss Caroline G., daughter of George Woodman, Esq.

Feb. 12, by Rev Dr Young, Mr Benjamin Brewster, Jr., of Montreal, to Miss Ann W. Emmons, daughter of Nathaniel H. Emmons, Esq., of Boston.

Jan. 30 Mr Ransom Dickinson of Sunderland, to Miss Adelia Gilbert of Boston.

Feb. 10, Mr Ivory Wells to Miss Ruth S Stanley, both of Boston.

Feb. 11, Mr. Samuel D. Shipley to Miss Frances J. Lawrence.

In South Boston, Feb. 17, by Rev. Mr Edmunds, Mr William D. Martin to Miss Charlotte A. Farmer.

In East Boston, Feb. 10, Mr Charles M. French to Miss Frances W. Butts, all of E. B.

In Grafton, Feb 6, Mr Henry P. Bliss of Boston, to Miss Delia M. Warren of G.

In Greenfield, Feb. 6, Mr Alonzo A. Foster of Boston, to Miss Helen M., daughter of Mr Peter T. Sprague of G.

In Portsmouth, N. H., Feb. 2, Mr Austin G. G. Manning of Boston, to Miss Anna E. Sherburne of P.

In Providence, R. I., Feb. 3, Mr John N. Cobb of North Bridgewater, Mass., to Miss Helen Bartlett, of Wareham, Mass.

Feb. 7, by Rev S. Jameson, Wm. B. Walker of Boston, to Caroline L., daughter of H Rowell, Esq., of Deer Isle, Me.

DEATHS.

In this city, Feb 13, Violetta Caroline, only daughter of James I. and Louisa Prior, 10 months.

Feb. 10, of scarlet fever, Helen Louise, grand-daughter of Thomas J. Vinton, Esq., of Dorchester, 2 years 11 mos.

Feb 4, Elizabeth W. Oliver, 27 years 11 days.

In Chelsea, Feb 13, Harriet Ellis, only child of Loomis P. Haskell, 7 months.

In Chelsea, Feb. 12, Elizabeth C. R., wife of David J. Collier, 40.

In Danvers, Mr Isaiah Wheeler, 88, formerly of Salem, N. H.

In Roxbury, Feb. 11, Sarah Foxcroft, daughter of Thomas Haskins, Esq.

In Cambridge, Feb. 11, at the residence of her son, (Capt. John Bubier, U. S. N.,) Mrs Hannah Bubier, 86.

In Amherst, N. H., Mrs Martha Means, widow of the late Samuel Aiken, of Antrim, N. H., 86.

In Providence, R. I., Feb. 10, Mrs Abby B., wife of Mr Wm. T. Grinnell, and daughter of Jared Whitman, Esq., of South Abington, Mass., 33.

In Brimfield, Portage Co., Ohio, Jan. 29, Mrs Esther Parsons, relict of Moses Parsons of Northampton, Mass., 81 yrs 5 mos.

In Sacramento City, California, Dec. 20, of inflammation of the bowels, Alsop Bruce of this city, son of Jonathan Bruce, Keeper of Rainsford Island.

OBITUARY.

MRS. STELLA DEANE.

In Raynham, departed this life, suddenly, on the 13th January, MRS. STELLA DEANE, in her 63d year, widow of the late Rev. SAMUEL DEANE, of Scituate, and daughter of the late Hon. Seth Washburn, of Raynham. She was smitten on Friday morning by an apoplectic stroke, and expired on the evening of the succeeding day. So much worth passing to the grave urgently demands a characteristic obituary notice. In connection with many talents, this excellent woman was gifted by nature's God, with a large portion of the milk of human kindness. This master element in her nature, began its development in early childhood and youth. And in all the subsequent periods of social life, it imparted a loveliness of countenance and manner peculiarly endearing. The duties dictated by the many relations in which Providence had placed her, evidently, were tenderly felt, and consistently performed. In youthful gaiety, thoughtful, and to her teachers, showing due and cordial respect—to parents a dutiful daughter and heart-devoted—as a sister loving and lovely, and faithful adviser—cares, kindness, and prayers, made her a mother indeed—meekness and alacrity in every good word and work made her price above rubies as a wife—surely *then* she must have been a child of God, whose temple she venerated, and a disciple of Christ, whose commmion she loved. Charity, it seems, must place this excellent woman in the happy numbers of those, who, comparatively, "need no repentance."

In all ages and nations, splendid monuments, at vast expenses, have been erected to the memory and honor, of renowned statesmen and heroes. This is well;—but a lover of the human family will say; that the most splendid monument, in every country, should be recorded to the memory and merit of blessed wives, and pious mothers.

"Put your house in order," as there is but a step between us and death! [Taunton Whig.

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IS NOW IN SUCCESSFUL OPERATION AND PREPARING FOR A MUCH LARGER
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CONTENTS.
1. Tomarsh's Rebecca and Rowena—Spectator.
2. Sir Francis Chantrey, R. A.—Examiner.
3. The Spectator at the Potomac—Christian Register.
4. Eight Years in British Guiana—Spectator.
5. Judas Iscariot: a Miracle Play—Examiner.
6. Urquhart's Pillars of Hercules—Spectator.
7. Ancient Coins and Medals— "
8. Turkey and Christendom—Edinburgh Review.
9. Self Government, America—Examiner.
10. The Bright Room of Cranmore—Fraser's Magazine.

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WILLIAM DICKINSON, Treasurer.

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NO. CLVIII, FOR MARCH, 1850.
—EDITED BY—
REV. GEORGE PUTNAM, D. D., and REV. GEORGE E. ELLIS.

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POETRY.

THE LIFE BOOK.

Write, Mother, write!
A new, unspotted book of life before thee,
Thine is the hand to trace upon its pages
The first few characters; to live in glory,
Or live in shame through long unending ages!
Write, Mother, write!
Thy hand, though woman's, must not faint nor falter;
The lot is on thee—nerve thee then with care;
A *mother's tracery* time may never alter—
Be its first impress, then, the breath of prayer.
Write, Mother, Write!

Write, Father, write!
Take thee a pen plucked from an eagle's pinion,
And write *immortal actions* for thy son;
Teach him that man forgets man's high dominion,
Creeping on earth, leaving great deeds undone.
Write, Father, write!
Leave on his Life-book a fond father's blessing,
To shield him 'mid temptation, toil, and sin,
And he shall go to glory's field, possessing
Strength to contend, and *confidence to win*.
Write, Father, write!

Write, Sister, write!
Nay, shrink not, for a sister's love is holy!
Write words the angels whisper in thine ears;
No bud of sweet affection, howe'er lowly,
But planted here will bloom in after years.
Write, Sister, write!
Something to cheer him, his rough way pursuing,
For manhood's lot is sterner far than ours;
He may not pause—he must be up and doing,
Whilst thou art idly dreaming among flowers.
Write, Sister, write!

Write, Brother, write!
Strike a bold blow upon these kindred pages;
Write, shoulder to shoulder, brother we will go;
Heart linked to heart, though wild the conflict rages,
We will defy the battle and the foe.
Write, Brother, write!
We who have trodden boyhood's paths together,
Beneath the summer's sun and winter sky,
What matter if life bring us some foul weather?
We may be stronger than adversity!
Write, Brother, write!

Fellow Immortal, write!
One God reigns in the heavens—there is no other,
And *all mankind are brethren*; thus 'tis spoken,
And whose aids a sorrowing, struggling brother
By kindly word, or deed, or friendly token,
Shall win the favor of our Heavenly Father,
Who judges evil and rewards the good,
And who hath linked the race of man together
In one vast, universal brotherhood!
Fellow Immortal, write!

[Home Journal.

MISCELLANEOUS.

THE TWO OLD MEN.

BY L. C. T.

It was a day of holy rest—a bright and beautiful Sabbath.

At the sound of the 'church going bell,' hurrying feet sped with alacrity to the appointed places for the worship of God.

Among those consecrated places of worship was one fair and goodly church—it matters not to the reader whether it was brick, stone, or marble—it was an edifice 'meet for the Master's use.' There sat the grave and gay, the devout and decent, awaiting the entrance of the officiating clergyman.

Fellow-pilgrims, here they have met together for a brief moment, to enjoy rest and refreshment on this oasis in the world's desert; here they may quaff from the pure fountain of Truth; here they may gain strength for their pilgrimage heavenward.

The gauds and glare of earth, the pomps and vanities of this wicked world, are excluded from the holy place where man humbles himself in the presence of his Maker, and learns his duty to his fellow-man.

An aged man, leaning upon a staff, slowly totters through one of the long aisles. The venerable stranger has passed on, nearly the whole length of the aisle, and no hospitable door was opened, no one bids him be seated.

And now, another old man, whose hair is like the frost, passes up the same aisle with rapid steps. Surely benevolence has given him the alertness of youth! He is about to offer the stranger a seat in his own pew.

Alas, no!

He rushes by the feeble old man, enters his pew, carefully fastens the door, and then kneels—and prays.

The stranger leans upon the pew-door, covers his face with his handkerchief, and—does he weep?

God forbid!

Why does he stand in the aisle, while the other guards his pew as though it were a besieged castle?

Ah, there is a vast difference, in the eyes of the world, between these two men. The poor sheep from which the coat of the aged stranger was made had the misfortune to be covered with very poor wool. Did his fellow sheep, of finer wool, despise and avoid him on that account?—Silly sheep! They had not an inkling of man's worldly wisdom, and did not discriminate between a covering of aristocratic fineness and one of plebeian coarseness. But the old man, the pew owner, knows the difference. He complacently smooths his fine beaver hat as he places it carefully under the seat, and contrasts it with the hat of muskrat, or some other low quadruped, which intrudes itself over the pew door—a hat whose owner has no right to a place in the House of God!

Alas! Has it come to this? The religion whose distinctive glory was, that 'the poor had the gospel preached to them'—has it come to this?

"From all the blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and from all uncharitableness," solemnly sounds from the lips of the clergyman.

The rich old man audibly responds, "Good Lord, deliver us."

"From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil."

Again the rich old man loudly responds, "Good Lord, deliver us."

The poor man also responds, "Good Lord, deliver us."

Aside from the sheep's wool and the muskrat of which both pensioners upon the bounties of the Creator availed themselves, aside from these, and a few other externals, what was the mighty difference between these two 'gray voyagers to eternity?"

Where they not born equally dependent and helpless? Have they not alike felt the ills that flesh is heir to? Is not the unerring dart of Death already aimed at both? Will they not soon lie down beneath the green sod? But their souls—their never dying souls! *There* may be the infinite difference between them. God knows. We can follow them no further.

Intemperate Deacons and Ministers.

The following extract is from the Boston *Evening Transcript*, of January 4, 1850—

"A great number of deacons, I am aware, have died drunkards. I have considered the philosophy of this. In old times, a very large number of deacons were dramsellers. This happened, naturally enough. The law required, that *'men of sober lives and conversations'* should be dramsellers, not because of the honor of the occupation, but because of the great peril to the customer. The very finger of the law pointed directly at the deacons, as the proper persons to sell rum. Sipping, and stirring, and tasting, and taking off heeltaps, from morning till night, deacons, very naturally, fell into the pit they were preparing for others. I have a list of one hundred and twenty-three intemperate deacons in Massachusetts, fifty-three of whom became sots. Ministers, who would not take a drop with the children of this generation, *'did'nt care if they did,'* when the *Deacon* was urgent, and the flip was hot, and weather was cold. I have now before me the letter of the Rev. Leonard Woods, Professor of Christian Theology at Andover, to Dr. Edwards, in which he says—'I remember, that, at a particular period, before the Temperance Reformation commenced, I was able to count up nearly forty ministers of the Gospel, and none of them at a very great distance, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured, if not utterly ruined. And I could mention an Ordination, that took place about twenty years ago, at which I, myself, was ashamed and grieved to see two aged ministers literally drunk; and a third indecently excited with strong drink."

The Boston *Trumpet*, (Universalist paper) adds:—

Dr. Woods is the highest Orthodox authority. He stands at the head of the Andover Institution. He knew the Orthodox clergy of his day as well as any other man; and he could count up *forty* of them, within a small distance, who were drunkards, or nearly so. And two aged ministers *literally drunk* at an Ordination! So says Dr. Woods of Andover. [Pilot.

THE FOLLY OF PRIDE.

The very witty and sarcastic Rev. Sidney Smith, for many years one of the contributors to the great English Reviews, thus discourseth on the folly of pride in such a creature as man:

"After all, take some quiet, sober moment of life, and add together the two ideas of pride, and of man; behold him, creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from that dust to which both will soon return?

Does the proud man err? Does he not suffer? Does he not die? When he reasons is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave?—Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection."

PREACHING CHRIST.

There are at least three distinct ways of preaching Christ—as an Example; as a Teacher; as a Saviour. It is true that in all these characters, he is preached for one object, namely, to save the soul; and that in each aspect he may therefore be said to be preached as a Saviour. Still, it will not be denied that a certain contrast, sufficient, at any rate, for our present purpose, is felt to exist in these three views of Christ; and that there is a strong sense in which he may be, and is by many regarded as a Saviour, which makes all other applications of the word seem figurative and feeble.

Firstly Christ is preached as an example. His personal character is held up to imitation. Men are urged to look at themselves in the light of his spotless purity and perfect rectitude. His life—meaning his conduct in all the relations of the visible world—is regarded and upheld as the strongest and most eloquent part of Christianity. It is deemed, by a certain class of Christians, that the chief object for which Jesus came into the world, was to exhibit a perfect human life; to show the world a perfect man. All the extraordinary circumstances of history are by them regarded as the mere accessories to this primary object; the framework of the picture. Even his miracles have been supposed to be the obeisances paid by Nature to his virtue. To preach Christ as an Example, is to uphold his character for imitation; to illustrate all moral and spiritual graces by an appeal to his conduct under the trying circumstances of his life; to teach truth magnanimity, trust, forbearance, integrity, devoutness, purity, by a constant exhibition of Christ's character in its various aspects, as it is revealed in the graphic histories of his career. No Christian minister is at all likely to preach Christ as an example, exclusively. He will preach him as a Messenger of divine truth, also, and as the founder of an authoritative religion; but the preaching of many is characterized by this idea; and of course the efficacy of their ministry must depend mainly upon what characterizes it.

Secondly. Christ is preached as a teacher. His private character and the events of his personal history as they bear upon his character, are regarded as entirely subordinated to his official authority and importance, as the bearer of a revelation of divine and pregnant truth from the throne of Almighty God. In such a view, Christianity owes its importance mainly to the supernatural truth contained in it or to the direct attestation it brings to truth wanting sanction or interest. The evidence of Christ's authority becomes of unspeakable importance in this view, for his great office is that of messenger and witness. He comes to teach the fatherhood of God, the immortality of the soul, the brotherhood of man; to proclaim a purer and higher morality; more direct and fervent piety. The purity of his own life is in this view more important as affecting his claims to be regarded as a divine messenger, than as a moral and spiritual example. Indeed no imperfections in his character, which did not discredit his official pretensions, would materially affect the authority and value of his religion, when considered in this point of view. The great stress of preaching, on this theory, must lie upon the application of the doctrines of Christianity, considered as light, sanction, motive, to the hearts and souls of men. To preach Christ is to preach Christianity.

Thirdly. Christ is preached as a Saviour. To preach Christ as a Saviour, is to set him forth in his person, his history, and his teachings, all blended in one, and inseparable, as the soul's refuge from sin; the indispensable counterpart to its spiritual wants and diseases; the only sun that can irradiate its darkness; the only physician that can cure its sickness; the prince that alone can publish peace within the troubled heart; the appointed mediator between the weak and erring soul and the holy God. To preach Christ as a Saviour is to proclaim men lost, and Christ their Redeemer; it is to regard the Gospel as specially and peculiarly adapted to a peculiar condition of things in human relations. It is to believe that a relationship, as deep as life, subsists between our spiritual welfare and our acceptance of Christ, in the very character in which he presents himself as the Saviour of our souls.

It is easy to see that Jesus Christ, in the last point of view, bears a very different relation to us from what he can sustain in either of the others.

As an example, Jesus is only as much more than other good and holy men, as his example was better: and, perhaps, the living and intimate acquaintance of good persons far inferior to him, may be more efficacious than the influence derived from reading the history of his spotless life, which occurred nearly two thousand years ago. Christ, as an example, is not a living presence in the world. His Gospel becomes a biographical sketch of a deceased, but perfect saint; gaining, doubtless, great importance by its embodiment in a permanent religion, but still wanting any marks of indispensable or very peculiar importance.

As truth, Christ's Gospel is of unspeakable value. But the teacher is lost in his instructions. According to the supposition that the truths of the Gospel, such as the Fatherhood of God, the immortality of the soul, the fraternity of men, are the grand gift of Christianity, it would matter little to the world how it became possessed of them, provided only they were revealed. Any other credible teacher of them, Moses, David, Isaiah, would be as efficient as Christ. In short, it is supposable that they might have been revealed by John the Baptist, without any serious, or at any rate, any fatal loss of the Gospel. The bare statement of the inference, is almost sufficient to condemn the supposition from which it is fairly drawn. The truth is, it is impossible to separate the truths Christ revealed from the person Christ was, and from the facts of his own life in which they are inextricably involved. It is more true to say that Christ is Christianity, than to say, that to preach Christianity, is to preach Christ.

But when we preach Christ as a Saviour we preach not an ancient example, and not a system of truths and principles capable of being considered separately from their Revealer; but we preach a living Saviour; to whom the individual soul now sustains certain relations, either of rejection, or acceptance; either of loss and condemnation, through ignorance and alienation, or of salvation and acceptance with God, through the knowledge of, and obedience to Christ. We preach a Saviour who in his own mysterious person, involves and embodies the truth and power of his religion; and who imparts, through our personal submission to him, the spiritual knowledge, power and peace, that we need to save our souls. Thus regarded, Christ is not an accident in history, and religion not an appendix to nature, nor an arbitrary instrument of God's will. He takes a place in the universe with such facts as God's being—the being of the soul—the visible universe. He sustains relations to us as indispensable as the body to the soul, or the soul to the body, as the laws of nature to our intelligence and powers, or our senses to the outward world. Our salvation depends upon him as much as our bodies depend for life on food, or our original being on the creative power, or our continued existence on the sustaining might of God.

To preach Christ truly, then, is not characteristically to preach his example, or his truth, although these are both necessarily preached in preaching him as a Saviour; but it is to preach him as the predestined Saviour of the soul, having such relations to our salvation as the sun has to the growth of the vegetable world. It is to preach him as the living and personal Saviour, whom individual souls must approach and know by indescribable experience, and who will give eternal life to as many as receive him.

We must doubt whether this view of preaching Christ, receives among us the attention it deserves. [Christian Inquirer.

The following remarks from the Annual Report of the Worcester Lunatic Hospital, cannot be too urgently pressed upon the attention of all:

PREVENTION OF INSANITY.

The prevention of insanity should be the aim of an enlightened community as well as its cure. This could be most effectually done by each individual's obeying the laws of health, which include those that regulate the passions and emotions of the mind as well as those that govern the physical system.

For the full and healthy developement of the offspring, the parents must be healthy and active in body and mind. The children of the wealthy and indolent are less numerous and less hardy than the children of those in more humble and more laborious stations in society. The families of the intemperate cease increasing after the parents have become confirmed victims of this vice. Hereditary predisposition to disease, which is either inherited from ancestors or acquired by the parents themselves by abuse of their own physical systems, is transmitted to the lineal descendants, whose systems are thereby rendered more susceptible. In such persons a smaller exciting cause would bring similar diseased action than would be necessary in one having no hereditary susceptibility, whether the malady be of the brain or of any other organ. It has been said that the mother more readily transmits this predisposition than the father. It does not necessarily follow that the children or the grand-children will be insane because they are the descendants of insane ancestors. By carefully avoiding all the exciting causes and maintaining perfect health, they may not only escape themselves but they may so far free their systems of it as to transmit to their children no particular susceptibility to this or any other disease. The intermarrying of blood relations is productive of degeneracy, and its effects have long been noticed on the crowned heads of Europe.

The physical education of the young is of primary importance. Free and active sports and employments in the open air each day are necessary for their vigorous growth. Long confinement to the school-room or to the mill is unnatural and unhealthy. The children of the farmers and mechanics in New England are favorably situated for a healthy growth. To the enterprising of this class our cities are indebted for much of their active and successful population.

Many mechanical employments are prejudicial to health, and the younger the operative the more susceptible his system is to any malign influence that may be brought to bear upon him. All employments that require undue physical exertion, all where an impure atmosphere is inhaled, and all where one position is for a long time maintained, are unfavorable to full development of the body, induce various diseases, and shorten life.

The proper education of the moral and intellectual faculties, is of immense importance to the individual's own happiness and to his usefulness to society. The child learns very early many important facts in regard to the physical world. Indeed, it has been said that he learns more of it the first two years of his life than ever afterwards. The character and conduct of those around him is the book from which he gets his first lessons in morals and in self-government. As his faculty of imitation is very active, and by which he acquires much of his early knowledge, the moral obliquity of his nurse is as readily copied as her wisest example. The desire to qualify the appetite and to indulge the passions too often become governing principles with the young, and, unless this desire is restrained with a steady hand on the part of the parent or guardian, it becomes ungovernable, and makes the individual unhappy in after-life, and an undesirable member of society. Liberty is the right of all; but, to enjoy this blessing, it is necessary that each member of the community should refrain from trespassing on the rights of others. Children should be taught and early led to practice this precept.—Every one who should have and who should observe a just appreciation of liberty, and of what was due from himself to others, would become a law unto himself, and not be incommoded by any wholesome law of the community; but he who has been taught to disregard the rights of others, can hardly fail to receive the condemnation of his fellow-men.

Whether the great principles of our social order are carried out soon or late, the work of carrying them out must needs be salutary to all concerned. The heroic ages of history, are those in which great principles have contended for the supremacy. Whether you do good to others or not, by advocating the Right, you do an unutterable good to yourselves. There is nothing better for any human soul than to become interested in great vital truths, in truths which are truths. Let one give himself to the service of Freedom, nay, let him only so much as touch, in faith, the hem of her garment, and it will send an invigorating virtue through his whole frame, and he will begin to experience the new birth, the saving, sanctifying process of regeneration. [W. H. Furness.

IMPERCEPTIBLE INFLUENCES OF THE WORLD. President Edwards says, in his work on Revivals, that much of the good which is done by sermons is wrought during the hearing of them. Thus may explain how simple and unlearned persons may derive great advantage from those things of which they can give no connected account.—While they have help and guidance of the preacher, they get along well enough; when he ceases, they have little to rehearse; yet it is not a little, if during the time of the exercise they have been moved to faith, hope, love or adoration.

A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah sir," replied the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, *I see it gets whiter and whiter*."

We should undoubtedly try to hear so as to retain as much as possible in our memory; yet let us not undervalue influences on humbler minds, though they may be so slight as to be scarcely appreciable. M M. M.

[American Messenger.

FASHIONABLE MANNERS. There is a set of people whom I cannot bear—the pinks of fashionable propriety—whose every word is precise, and whose every movement is unexceptionable; but who, though versed in all the categories of polite behaviour, have not a particle of soul or cordiality about them. We allow that their manners may be abundantly correct. There may be elegance in every gesture, and gracefulness in every position: not a smile out of place and not a step that would not bear the measurement of the severest scrutiny. This is all very fine; but what I want is the heart and gaiety of social intercourse—the frankness that spreads the ease and animation around it—the eye that speaks affability to all, that chases timidity from every bosom, and tells every man in the company to be confident and happy. This is what I conceive to be the virtue of the text, and not the sickening formality of those who walk by rule and would reduce the whole human life to a wirebound system of misery and complaint. [Dr. Chalmer's Sermons on Posthumous Works.

A PARENT'S DESIRES FOR HIS FAMILY. And O that, throughout every stage of my spiritual life, I could take my family along with me; they will share in my temporal calamities. O that I hungered and thirsted more after righteousness, and that they shared in this spiritual longing for grace here and glory hereafter. I pray, O God, for one and all of them, expressly and particularly—my dear wife, Anne, Eliza, Grace, Margaret, Helen, and Fanny, and last, for my only grand-child, dear little Tommy.—During the remainder of my pilgrimage I would never cease to pray for them, and to watch over them. May each and all of them be translated from the walk of sight to the walk of faith, that henceforth they may be my fellow travellers to Zion; and we, the parents, walking together as heirs of the grace of life, may be the Christian heads of a Christianized family. [Chalmers.

DR. GEORGE PARKMAN. The "Sexton of the Old School," in the Boston Transcript, tells the following anecdotes of Dr. P:

Mr. John H. Eastburn told me, not long ago, that he had printed a history of the Boston Female Asylum, to order, which was sold, at a fair, held for the benefit of the institution—and, that, shortly after, the Dr. came in—asked for the bill, which amounted to about $120—paid it in gold—and said, as he turned away—" say nothing of this, if you please, but that the bill was paid, by a friend." There is more in this than a casual reader will apprehend. The female Asylum had ever been a favorite institution with that excellent lady, the mother of Dr. Parkman; and, in this act, I clearly see the mingled sentiment of benevolence, and filial affection and respect, for a venerated parent.

Yesterday, a friend of mine, an instructer in this city, whose pecuniary resources have not always borne a just proportion, to his eminent qualifications, as a teacher—told me this anecdote: At a time, when his necessities were more pressing than usual, he was summoned into his entry, one evening, by a visiter—it was Dr. George Parkman;—putting a small parcel into the hands of my informant, the Dr. instantly departed, saying, as he went—" you and I,——, were chums, you know, at College." The parcel contained two hundred dollars in bills.

FIRST TOWNS IN AMERICA. The *National Intelligencer* relates the following curious facts, which will be news to many of our readers;

It will seem curious to those who are not aware of the fact, that the first towns built by Europeans upon the American continent were St. Agustine, in East Florida, and Santa Fe, the capital of New Mexico. The river Gila was explored before the Mississippi was known, and gold was sought in California long ere the first white man had endeavored to find a home on the shores of New England. There are doubtless trees standing within the fallen buildings of ancient Panama, that had commenced to grow when the sites of Boston and New York were covered with the primeval wilderness.

THE POWER OF EARNESTNESS. I have felt twice in my life very extraordinary impressions after sermons, and that from men least calculated to affect me. A man of great powers, but so dissipated on everything that he knew nothing—a frivolous futile babbler, whom I was ready almost to despise—surprised and chained me so, at my own church in Lewes, that I was thunderstruck. I think it was concerning the dove not finding rest for the sole of her foot. He felt the subject strongly himself, and in spite of all my prejudices against him, and my real knowledge of his character, he made me feel as I have scarcely ever done before or since. In the other instance, I had to do with a very different character; he was a simple, but weak man. It pleased God, however, to shoot an arrow by his hand to my heart. I had been sometime in a dry, fruitless state, and was persuading myself that all was going on well. He said one day at Lewes, with an indescribable simplicity, "that men might cheer themselves in the morning, and they might pass on tolerably well perhaps without God at noon; but the cool of the day was coming, when God would come down to talk with them." It was a message from God to me. I felt as though God had descended into the church, and was about to call me to account. In the former instance I was more surprised and astonished than affected religiously; but in this I was unspeakably moved. [Cecil.

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